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THE GOSPEL FOCL.

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(Second Gay Lecture, 1922, on the subject, "Front Line Preaching"; the first being on "Preaching in the Present Age", and the third, on "The Norm of the Front Line Preacher".)

Recently in the city of Moscow has been presented one of the most modern of Russian plays. As the curtain rises you see great ribs running horizontally at the back of the stage, and vertically down the middle another great white column on the center of which a silver cord gleams and flashes, which spreads into convolutions forming the top of the stage. You wonder what the scene is until the actors appear, when you find that you are looking at what represents the spinal column of a man, with the brain above and the ribs around it. The human nervous system is the background of the play, while the actors impersonate his feelings, and his fears, and his imaginations, and his thoughts, and his desires, as they move in and out and across the strange complex system. How vividly, even gruesomely, is pictured on the Russian stage the truth that it does not so greatly matter what happens to us as what happens within us. This inner

world is the real world in which we live, and what transpires in the individual is but a miniature reproduction of the world drama going on around him and of which he is a part.

“Man,” says Carlyle, “carries under his hat a private theatre, wherein a greater drama is enacted than is ever performed on the mimic stage, beginning and ending in eternity”. Emerson remarks, “Thine own theatre art thou”; while Amiel has said, “Not a heart but has its romance; not a life which does not hide a secret, which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy; even under the petrifications of old age, as in twisted forms of fossils, we may discover the agitations and tortures of youth. This thought is the magic wand of poets and preachers”. This was one thing which gave George Whitefield such power over an audience that men cried out and women fainted under the revelations he made to them of their heart and life history. It was a familiar thing for him to indicate what his hearers were thinking about at the moment; and sometimes this was so striking as to give them an impression of almost supernatural insight. Carlyle says this continuous personal drama going on within us “begins and ends in eternity”. Amiel says it is “the magic wand of preachers”. This stage then is the preacher’s real arena. Into this personal drama beginning and ending in eternity he is commissioned to enter and introduce a message. What shall that message be?

We hear of sermons on “Questions of the Day”; but only a small part of a man is concerned with questions of the day. There are questions of yesterday and today and forever which are the same, and these are the questions which lie nearest the hearts of men and have to do with their destiny. Surely the questions of perennial interest to every man are: What must I believe? What may I hope for in the future? What ought I to do? And these

correspond to Faith, Hope, Love—"these three"—they abide, and find their answer and complement in "Jesus Christ, the same yesterday, and today, and forever", the unchanging personal Saviour and Son of God.

Possibly there never has been a time when there have been so many and such subtle temptations to reduce the Christian religion to an ethical code as in our day, when to many minds the incarnation is passing from the realm of fact to the realm of fancy; the miracles of Jesus are passing from the realm of reality to the realm of myth; the resurrection of Jesus is passing from the realm of history to the realm of hallucination. And so men are throwing away the virgin birth, the incarnation, the miracles, the resurrection, the trinity, regeneration, redemption through the blood of Christ, and heaven and hell, and are saying that the Sermon on the Mount is enough; others a bit bolder, say "Give us the Golden Rule and we have all we need"; while those who are timid and afraid are saying "They have taken away our Lord, and we know not where they have laid Him".

The malady that afflicts our race is sin, and the gospel that has been whittled bare of its supernatural qualities is no gospel at all. It is not enough to describe sin and deplore it. In "*The Scarlet Letter*" Hawthorne tells us how Arthur Dimmesdale unburdened his soul of its intolerable burden in the presence of the people: "At last! at last!—I stand upon the spot where, seven years since, I should have stood. . . . Lo, the scarlet letter which Hester wears! Ye have all shuddered at it. . . . But there stood one in the midst of you, at whose brand of sin and infamy ye have not shuddered! It was on him! God's eye beheld it! The angels were forever pointing at it! The devil knew it well and fretted it continually with the touch of his burning finger! But he hid it cunningly from men, and walked among you with the mien of a spirit, mournful, because so pure in a sinful world!—and sad,

because he missed his heavenly kindred! Now, at the death-door he stands up before you! He bids you look again at Hester's scarlet letter. He tells you that, with all its mysterious horror, it is but the shadow of what he bears on his own breast, and that even this, his own red stigma, is no more than the type of what has seared his inmost heart! Stand any here that question God's judgment on a sinner? Behold!—behold a dreadful witness of it"! With a convulsive motion he tore away the ministerial band from before his breast. It was revealed. And the unhappy man dies on the scaffold with little Pearl's kiss upon his lips. It is so that Hawthorne proclaims a penalty for sin; and that, though no tribunal exist in the heaven above, there is an inexorable judge within the soul from whose sentence there is no escape. He shows too how sin breaks over the confines of our own hearts and throws its dreadful blight upon others. But one closes the book feeling that something further should have been said. If Hawthorne had read the New Testament as earnestly and as searchingly as he read the human heart, how great and inspiring a gospel would he have had to proclaim. He leads up to the need of Christ's redeeming and forgiving grace but stops short, leaving the victim to die in despair, failing to point us to Him who "knew no sin but was made sin for us that we might be made the righteousness of God in him". Hester and little Pearl were both caught up in the enthralling meshes of Dimmesdale's wrong-doing; but there is still Another who is wounded by our sin. His love made Him vulnerable. And in His wounds is our redemption; "by His stripes we are healed". This is the gospel in a word. It is the gospel for our time, and for all times.

In his "Purgatory" Dante presents a very vivid picture of the three steps from despair to hope, and the staircase is very minutely described. The first step was of polished white marble, the holiness of God, in which

is seen the perfect ideal, and our sinfulness by contrast as we look in this mirror. The second step was a dark, cracked and broken stone, suggesting the broken and contrite heart. The third step, upon which stood the angel who guarded the entrance, was a solid block of porphyry, red as the blood that spurts forth from the smitten vein. Surely we see nothing else in this but the blood of the Lord Jesus Christ shed as an atonement for our sins. Hawthorne in his great story shows us the first two steps, but to the third he does not point, and hence his characters remain outside God's deep and abiding peace.

What the New Testament offers in Christ is not merely a pattern to be imitated but a power to be imparted. Christ is not ours because He represents our best but because He redeems us from our worst, not because He sets a seal to our manhood but because He rescues it, not because He elicits our goodness but because He implants it. He is not the golden pinnacle of humanity's temple, but the deep foundation stone upon which the new temple is built. He is not the flower of the race, but the root from which the redeemed race springs. He is not the largest and fairest cluster on the branch, but the vine from which the branch grows. The Saviour of the world was not made or moulded, but came into our world from beyond. In Him is the purpose of all time, the moral efficiency of all men, the spiritual plenitude of all life, and in His gospel He speaks with a "timeless voice to the permanent needs of men", "who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might

have the pre-eminence. For it pleased the Father that in him should all fulness dwell". (Collossians 1:15-19.) As the Hebrew seer assembled all Israel at Mount Sinai for the giving of the law, so here the Apostle summoned the world to stand before Him whose eternal sovereignty, whose atonement for sin, whose victory over death, whose enthronement in heaven qualify Him to be our all-sufficient Saviour and Redeemer and Lord.

He imparts life to those who receive Him. Others give only a chart for the guidance of life—but those who receive Him receive not only life, but also an ideal and a motive of life—even as the sun in the heavens supplies the lily with an ideal while the sunshine playing around the lily's leaves and roots furnishes its motive. The Christian's sun is always in the heavens yet shining around him and within him all the days. It is not an artificial conformity to, or a mechanical compliance with, a system, but the development of a life that Christ seeks in his followers. A recent volume tells that when Herbert Spencer went to live in a new house, and it came to a choice of flowers that would harmonize with the background, he insisted upon having artificial flowers in his vases, as they would require no replenishing. He considered they were so well made that the visitor would think them real, and admire them accordingly, although bees and butterflies would hardly be expected to be similarly deceived. His friends remonstrated that no one would dream that Herbert Spencer would have anything artificial about him. They were wrong. His whole moral system was rootless, it struck no fibres deep into the secret and profound depths of the soul, exactly where man really begins to live; like his artificial beauties, it required no replenishing, while spiritual excellence must be renewed day by day from the eternal sources. The waxen flowers were only a superficial artifice lacking truth, beauty, and fragrance. And so in all such moral-

ity; it is soulless, no matter what its technical, mechanical, exterior propriety. Sterling goodness is quick with the throbbing heart; only then is it genuine. What avails it if an external harmony is maintained between man and the higher law, while anarchy rules in the heart? The Christ of the gospel brings life—life abundant, springing up, overflowing—full of power, courage, beauty, joy. “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life”. (John 6:63). But this life comes only from a life that is given, and this brings us back to the atonement—to the cross where Christ gives His life a ransom for us. Without this we have no gospel for this age or for any age.

“The Fatherhood of God; The Brotherhood of Man; The Leadership of Jesus; Salvation by Character; The Progress of Mankind, Onward and Upward Forever.” These fine phrases were brightly bulletined recently on a crowded thoroughfare in front of a building where a congregation, not large, meets avowedly to worship God, but not to acknowledge Jesus Christ as the Son of God. By such eloquent words some of the real experience and needs of the human soul are being glazed over. These catchy themes, though elegant and fascinating, are deceptive because they ignore sin and take no account of the atonement. In Lord Morley’s “Essay on Emerson”, a grave defect is pointed out in the teaching of that philosopher, in that he failed to realize “that horrid burden and impediment on the soul which the churches call sin, and which, by whatever name we call it, is a very real catastrophe in the moral nature of man”. I quote Morley’s criticism, not because he could be classed as a religious teacher, but because he does not for a moment question the fact and power of sin. That is real. Its existence cannot be denied. The disease is there and is felt and calls for a remedy.

“Oh, long and dark the stairs I trod
With stumbling feet to find my God,
Gaining a foothold bit by bit,
Then slipping back and losing it.
Down to the lowest step my fall
As though I had not climbed at all.
And while I lay despairing there,
Listen, to a footstep on the stair,
In the same place where I, dismayed,
Faltered and fell and lay afraid.
And lo! when hope had ceased to be,
My God came down the stairs to me.”

God came down the stairs where we lay broken and despairing. “Christ died for our sins.” Peter says, “When Christ suffered for you, he left you an example, and you must follow his footsteps” (I. Peter 2:21).

One’s salvation does not end at the cross. That is the place of its beginning. In suffering for us Christ makes atonement and more—He leaves us an example and we must follow His footsteps. He supplies us a program and a motive. The cross is the starting point of discipleship. In a charming little poem Longfellow tells us that—

“Each man’s chimney is his Golden Milestone,
Is the central point from which he measures every
distance

Through the gateways of the world around him.”

But for the followers of Jesus the cross is the Golden Milestone where commences the ascending and ever brightening way. “I am the way”, says Jesus. In the Acts of the Apostles the gospel with its implications is referred to about a dozen times as “The Way”. Paul says, “I show unto you a more Excellent Way”; and then in the thirteenth chapter of First Corinthians he puts the log-book of love into the hands of those who would make the grand tour from the Golden Milestone of the Cross to the Golden Pavement of the City of God. The Indians have caught the idea correctly as they talk about “the

Jesus Road". "And you must follow his footsteps", says Peter. "You were like sheep going astray, but you are coming back now, yes coming back, to the Shepherd and Guardian of your souls".

The metaphor varies: "He left you an example", what does it mean? It signifies a writing-copy, which includes all the letters of the alphabet, given to beginners as an aid in learning to write. To be a real writing-copy, meeting all requirements, it must be written at the top of the page in the writing book and must contain all the letters of the alphabet. Several such copies are given in the Greek dictionaries. Christ fulfills the conditions suggested in this picturesque figure. He is the Alpha and Omega, that is, He is the A and the Z. He covers all the ground. He has given us a complete example, with nothing left out—a clean, beautiful copy, not printed or electrotyped, but hand-written in crimson letters of love. I am remembering when I commenced to learn to write. My father was the teacher in the school. He "set me a copy" in my new clean book. The letters were straight and even. Their perfect beauty was my despair. I was discouraged and afraid. Then I felt his hand on my shoulder as he bent over me where I sat at the desk. His right hand was on mine. He taught me how to hold the pen, and guided my undisciplined fingers in forming the letters on the line. He gave me confidence and inspiration and encouragement, and I went on trying to learn. Andrea del Sarto, afterwards called the faultless painter, was a pupil under Raphael. He lingered long in the master's presence, whose arm was now about the younger man's neck and the jingle of his gold chain in his ear. Under such intimate tuition the youthful Andrea at last began to "paint proudly" with the master's breath on him—and at last could say,

"I surely then could sometimes leave the ground,
Put on the glory, Raphael's daily wear,
In that humane great monarch's golden look."

And, all this is like what Jesus does for us. He gives us an example—a copy—He bends over us, guides us, if we will accept His guidance, and He breathes on us and in us, too. And it is possible for us in striving to follow His leading, it is grandly possible for us, “sometimes” to leave the ground and put on the glory in the “great golden look” of His gracious approbation.

When the Jews came back from Babylon to rebuild Jerusalem, the city was a mass of ruins. “Then stood up Jeshua, the son of Jozadak, and builded the altar of the God of Israel”. “But the foundation of the temple of the Lord was not yet laid.” They began with the altar and built their temple and their city around the altar. The altar must be the center of every constructive program.

Sacrifice is the law of life, “without shedding of blood there is no remission”. In His interview with Nicodemus Christ made two great statements—the two great “musts”: “The Son of man must be lifted up”, “Ye must be born again”. The laying down of life; the receiving of life: The vicarious atonement and the new birth. These are the foci of the gospel ellipse. No artificiality here—no mechanism, no patchwork, no makeshift. John on Patmos writes: “And there was given unto me a reed like unto a rod; and one said, Rise, and measure the temple of God, and the altar, and them that worship therein”. The temple and the worshipers were to be measured by the same rod which measured the altar. A cross covered with artificial flowers will mean a creed of artificial flowers—a bloodless atonement will mean a bloodless religion, that is, a lifeless religion, for the blood is the life. Where no life is given, no life is imparted. This is the gospel which our times need and it must be held up and proclaimed without compromise. We must remember that the cross is still a stumbling block to some and life to others, but we must determine to know nothing but Jesus Christ and Him crucified, with

all its implications and corollaries. Even in the midst of the throne in heaven John saw the slain Lamb standing, the center of heaven itself thus being a throne that is an altar.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Directly contrary to the liberality of the Romans who were prepared to give a place to all the gods of all the nations in their Pantheon, the preacher of Christ’s gospel must insist on Christ’s sovereignty and tolerate none other by His side. Renan, in his famous misnamed fable, “The Life of Jesus”, says, “To conceive the good, in fact, is not sufficient; it must be made to succeed among men. To accomplish this, less pure paths must be followed”. And then he proceeds to inform us that in order to make His work succeed “Jesus compromised it; for every movement, in order to triumph, must make sacrifices; we never come from the contest of life unscathed”. Now, that is precisely what our Lord did not do. “He never reduced His lofty claim, never adulterated His pure doctrine, never followed devious paths, for the sake of popularity”. His cross is the eternal condemnation of moral compromise. On many matters that are secondary and relative there is room for flexibility and comity, but not when the questions of divine atonement, and regeneration are involved, or the obligations of faith, spirituality, purity, and righteousness. “My Kingdom is not of this world” is a declaration of the Master that should be a guiding star to His people in all generations. In all our contentions our advantage lies on the high places of the field where compromise is not thought of. This should be kept in mind if we should ever be tempted to raise a flag of truce to any who call in question the absolute and divine Lordship of our Saviour. “The preacher who adjusts all his inward experiences and acquirements to the Lordship of Christ will best sustain the ambassadorship of a universal gospel

for mankind, and handle with increasing skill and for purposed results the spiritual questions that transcend men's utmost thought''.

A world in desperation demands of us whether we have a gospel, and pleads that, if we have, we publish it forthwith. Knowing that we have a God mighty enough to remake our world and good enough to make it a Christian world, and knowing that the gospel is the power of God unto salvation to every one that believeth, our task is to hold it up in winsome contrast against all the futilities and failures of humanity. As one stands before the original canvas on which Raphael has united two separate incidents that occurred at some distance from each other—the Transfiguration, which took place probably on one of the spurs of Mount Hermon, and the healing of the epileptic boy at the foot of the mountain, perhaps near Caesarea Phipippi, the first impression is that of contrasts. There are contrasts of light and shade: above, golden light, intensely luminous; below, shadows dark almost to blackness. There are contrasts of color: above, harmonies toned to the dominant note of glory; below, discords arising from harsh and unmediated hues. Contrasts in composition: above, graceful lines that adapt their curves to one another and to their central source; below, sharp angles that thrust their individuality into one another and refuse to blend. Contrasts in spirit: above, the peace of a self-sufficient and tempered will, which having subdued itself and all things to itself, has found the repose of self-surrender; below, the conflict of opposing wills which have no clear goal and are impotent in their self-assertion. Below is the human need; above is the divine help. Below is the mystery of suffering, the hereditary taint of sin, the darkness of ignorance and despair, the confusion of many voices; above is the mystery of perfected character, the realized ideal of all the strivings and the prophecies of the past, "the silence of eternity interpreted by love". Here are two worlds:

the world of the unredeemed over against the world of saved and perfected humanity. Below, is the procession of the generations, with the whole creation groaning and travailing in pain; above, is the parallel procession of the Redemptive Spirit, through Law and Prophet and Divine Love Incarnate to man realized, self-poised and at rest, floating in the heavenly glory, fit companion for the Creator-Father whose will and character He embodies. Two voices are heard: above, "This is my beloved Son, in whom I am well pleased"; below, "I beseech thee, look upon my son, for he is mine only child. And lo, a spirit taketh him, and he is sore vexed; for oftentimes he falleth into the fire, and oft into the water". *Μονογενὴς*, Greek for my "only begotten child", is the word used by the heavenly Father in glory and the human father on earth. With masterly skill the artist has drawn the contrasts sharp and clear. This the preacher must do. He must be an artist and over against evil-possessed humanity, striving, falling and fainting away, reveal the compassionate, mighty and redeeming Son of God coming down from the heights to rescue those in the valley of despair.

To reveal and interpret Christ is the calling of the church and of the preacher who is the voice and exponent of the church's message. This is illustrated in the pointed Gothic Cathedral of the Middle Ages, in which was conceived the idea of erecting a temple in which everything should be inspiring and the thoughts of the worshiper called upwards to the infinite and everlasting. Of these wonderful structures of stone, it has been said that they are "the prayers of the medieval laborer. This lace-work of stone, mullions and arches and ribs and stays, this gossamer made of the rock, this filigree of masonry, are his offerings of beauty and perfected work to Him who, he believed, has sacrificed all for men. The rich windows and broad beams of colored light, the exquisite span of the pointed arch, the high and solemn

nave, the mysterious vistas, are his thought of worship and love to the unspeakable One”.

But the times have changed so that what the builder in the Middle Ages sought to do in his exquisitely designed architecture and the richly robed priest endeavors, even today in the ritualistic churches, to do in his elaborate ceremonies, the preacher must do in his preaching, which is, and should be, the central attraction, the great sacrament. Instead of the painting, the candles, the fire, the incense and the bells in the elaborate celebration of the mass, the preacher's sermon must be a picture of the suffering Redeemer, his phrases candles shedding forth a sacred light, his paragraphs burning incense filling the place with heavenly aroma, his sentences, flooding the soul with a spiritual melody surpassing the tones of silver bells. As the pointed arch seemed to lead up towards heaven and the great paintings exhibited the suffering form of the Redeemer, so should the preacher's prayers be "bright ladders" to the world above and his sermons an evident setting forth of Jesus Christ crucified before the eyes of the audience. The world will no longer be drawn to a crucifix, but it will come to see a crucifixion—especially if it be a double vicarious transaction in which the joint actors are Christ Himself and the preacher who can say "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”.

The vicarious gospel calls for a vicarious presentation. In Oliver Goldsmith's romance, the "Vicar of Wakefield", in which the name of Christ does not occur, but in whose every chapter the spirit of Christ is discerned, the hero is not only "Vicar" in name, but he lives up to the title. In his office of vicar he lives the vicarious life. It appears in his gentle treatment of his erring daughter, in his burnt arms scorched to the shoulders as he rescued his children from his home in flames; again when on the way to prison he turned to his loyal

but outraged parishioners and urged them to sanity and moderation by saying, "Let it at least be my comfort when I pen my fold for immorality, that not one here shall be wanting", and finally when the moment arrived when he could wreak revenge on his oppressor he said grandly, "As my oppressor has been once my parishioner, I hope one day to present him up an unspotted soul at the eternal tribunal, and though he has wrung my heart, yet that shall never inspire me with revenge". As preachers we always proclaim God at His best when we are preaching Christ crucified, and we can truly preach Christ crucified only as His cross is set up in our own hearts.

Not the men who add to our quantity of materials, but those who deepen the quality of our living, are the real benefactors and builders of the world. When Tennyson wrote "Crossing the Bar" he did more for civilization than if he had built any ocean-liner or man-of-war. When Bunyan wrote the Pilgrim's Progress from the City of Destruction to the Celestial City he achieved more than if he had surveyed and built a railway connecting the dozen largest cities on earth. Thomas Stevenson did much for England when he built the line of lighthouses which send their gleams across the dangerous waters of the channel, but we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, to keep the soul steadfast and serene in the face of pain and death. When Millet seized his brush and painted the "Angelus" on the bit of canvas that cost him three francs, he did more for labor and laboring men than if he had seized a spade and worked for fifty years in the fields of France. The man who deals in spiritual values is the mightiest builder of all, though his work seem difficult and slow. The minister is working on the finest material in the highest realm and for the noblest ends. Useful results may be attained by working with wood and stones,—it is easy to work with them for

they are without life and will, and stay where they are put. It is easy to work with shrubs and flowers, for having no emotions of their own they do not lose their temper or come into conflict with those who strive to train them. Shrubs and flowers, however, have life, habits and inclinations, and therefore the horticulturist has more to think about and watch over than the man who works with matter which is dead. When one works with animals a greater degree of attention is required, for in animals there are emotions and passions, and these are constantly coming into collision with the will of those who would manage them. It requires a greater mind and a finer patience to deal with dogs, oxen, horses, mules than are required in the successful management of trees and flowers. An animal tamer must be a person of high grade. But when we come to human beings, we find life in all its fulness, with appetites, passions, inclination, heredities, and a will that must be won and trained to work in harmony with other wills. And even here there are differences according to the level upon which the work is projected, as in slaves driven by a taskmaster, or in a modern school or in a co-operative enterprise. But in matters of religion, we move in the highest realm and the aim is the highest possible, "which is Christ in you, the hope of glory; whom we preach, warning every man, teaching every man in all wisdom; that we may present every man perfect in Christ Jesus", "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". The instrument for accomplishing this end is the gospel which we are commissioned to preach. How lofty and pure, and challenging is our mediative calling. The minister needs to be such as Michael Angelo describes in his sonnet to Dante:

"Then rose a living man to gaze on God,
That he might make the truth as clear as day."

THE EVOLUTIONARY HYPOTHESIS.

BY B. D. HAHN, D. D.

I. THE PLATFORM.

(First of three Lectures on the Norton Foundation, 1922)

The range of these lectures is necessarily limited. Only three phases of the grand hypothesis come under review,—they are the Platform, Process, and Connection of Evolution. Properly there should be a definition of the subject at the outset. So great is the variation and so difficult the expression of the ideas entertained that any definition is likely to be unsatisfactory, but since the method of research demands always an immediate efficient cause, the account of the general law is that of an automatic advance, from the simple to the complex, by virtue of resident forces. There is therefore a predisposition on the part of naturalists to set aside final causes, and to deny orthogenesis, that is, design and contrivance in nature. This definition of evolution as an automatic, mechanistic process, however individuals may protest, is still the most serviceable for discussion and is thrust upon the attention of the student at every step of investigation.

Today we are concerned with the platform on which the immense mechanism is to be installed. Will the lot accommodate the plant? Will the factory hold the machinery? Is the solar system large enough to accommodate the hypothesis? Is there power and time enough to provide for the biological development? The sun is our light, furnace and dynamo, and the stratified earth the field of its effects. The earth with its resident heat is, I believe, a negligible factor, and our first inquiry turns our attention to the great dynamo, and our second object of inquiry is the stratified earth, the field of its effects.

The material, energy and age of the sun are critical issues for the doctrine of evolution.

Matter is the marvel and mystery of present research. We can realize the enormous fuel requirement to operate the solar system by the simple statement that every gram of matter in the sun loses two calories of heat annually, or 75,000 H. P. per square yard. At this rate of radiation the sun should be darkened in a few thousands of years. A ball of carbon of the same size would be consumed in less than three thousand years. It is evident that this lavish expenditure of energy cannot be sustained by the sun to meet the requirements of historic time. Mayer assumed that the sun was replenished by a continual supply of meteorites, but astronomers inquired "Where will you find your meteorites"? For a moment physicists saw some relief in the suggestion of Helmholtz. The contraction of the mass of the sun was a source of heat far greater than that of ordinary combustion. Gravitation, so to say, squeezed out the internal heat. But this source was also inadequate. If it was one hundred times more potent than free combustion, with a quantity of energy fifteen million times the annual radiation, that energy would be dissipated in one million years. But the time, according to the geologic program, would not account for the deposition of a single stratum of the crust of the earth.

Now the surface temperature of the sun is 6,000 degrees C. Until it was possible to rival that temperature by the electric arc we could only speculate about gases at sun temperatures. But now they are brought within the range of the laboratory. One most important discovery about incandescent gases was Stefan's law that radiation is the fourth power of the absolute temperature; that is, for every increase of temperature the power of radiation is multiplied sixteen times. A sun of twice the mass, or double the temperature, could add but one-eighth to the

period of geologic time. The possible radiant heat, the mass, the pressure and density of the sun, all have limits approximately ascertained. Above a certain temperature the sun must cease to be a planet with its size and density (atomic weight 110) clearly known. The greatest period through which it has exercised its power is about 910,000 years. In about 160,000 years when its radius shall have contracted 1-100 of a degree, the temperature of the earth at the equator will be 26 degrees C. In 850,000 years the radius of the sun will have contracted 1-50 and the temperature at the equator will be 0 degrees C., freezing.

But the hopes of natural scientists have revived with the discovery of radio active substances, and the power of the Crook's tube. Speculation is again rife and not less adventurous. We have discovered that the atom can be rent asunder. That the process is accompanied with a release of energy that hurls away the corpuscles of the atom with the speed of light. Atomic dissociation, simple combustion, yields an insignificant amount of energy compared with ionic dissociation. It was at once assumed that here was a source of energy ample for all biological and geological demands. Sir Oliver Lodge very confidently asserted that this sub-atomic dissociation will explain the enormous resources of the sun. By actual experiment it has been found that the co-efficient of sub-atomic dissociation is six times that of combustion. One gram of hydrochlorine by molecular dissociation (combustion) yields 22,000 calories, but with atomic dissociation 144,000 calories. Now although atomic dissociation is six times as potent as molecular, which makes possible less than 3,000 years of duration for the sun, the 20,000 gained by atomic dissociation is still not enough. Accordingly some scientists have assumed another, a proto-atom, and dissociation to account for the geological sun. The declaration of Prof. Briner, of the University of Geneva, is illuminating: "Now that we know the fabulous

amount of energy set free during the atomic disintegration of radio active substances, under this last supposed form, chemical phenomena may participate in no mean degree in the maintenance of solar radiation''.

It is to be remembered that this proto-atomic realm is a matter of pure speculation. It has been assumed because all known sources of heat have failed. It is but rhyming with the facts of radio activity. But it is an admission that radio activity will not supply the sun with the energy demanded for geological time. It is further to be remembered that the spectroscope has nothing to say of radio activity in the sun, that each kilogram must contain two milligrams of radium, that each gram of the sun furnished 2,000,000,000 of calories, that the corpuscles, ions, or electrons of the atomic system are held to be incorporeal, are but centers of electric force, have ceased to be substances and, with apologies to metaphysicians, are but dynamic relativities. Therefore it would appear that matter has ceased as substance by our experimental method, and is translated into a branch or mode of dynamics. Under these conditions the hope of verifying a sub-atomic realm of transcendental powers to explain our very substantial sun and indefinitely lengthen the period of his existence, according to the demands of our geologists for a lease of eternity, is not very bright in a world which has evaporated under the electric arc into that relativity called force.

Recently a biologist asked a physician what latitude in the matter of time, in his judgment, might be presumed for geological formations. The reply was, "One billion of years". Now the life period of radium is some 1,700 years, and of uranium 1,000,000,000 of years, and of thorium 10,000,000,000 of years. Why did he say 1,000,000,000? I suppose that the radium period was all too short and the thorium period was all too long, but the uranium period about to his taste. Great is the value of

expert authority. Should you see a train passing at forty-five miles an hour and you were asked "How far has it come"?—and you should say, "Forty-five miles"—your answer would be as authoritative and trustworthy.

Now it is evident that every possible source of the tremendous energy required of the sun to meet the exactions of the evolutionary proposal is exhausted. Although radium in its reduction supplies 10,000,000,000 times the energy of any chemical dissociation, a radium sun could not supply the necessary heat. Radio activity has opened up unsuspected resources of dynamics, and scientists have imagined yet another realm of further disintegration which shall disclose a proportionally greater reservoir of heat and power. One authority affirms that our sun has continued for billions of years. He says, "We know it". Manifestly, if we know it, this earnest search to vindicate such a statement is superfluous. Even so, this authority is moved to a star shower of figures rivaling the hail storm of meteors of 1833. By these speculations the case is appealed from the known to the unknown, but we learn something in the art of dogmatism and speculation, that is, to posit a finer transcendental universe to stop a leak in a favorite hypothesis. It would tax the resources of Betelguuese to operate the evolutionary geology of the schools.

Perhaps it would be more precise to name this topic of geology the evolutionary program. The point I make is that the strata of the earth give evidence which is inconsistent with this idea of stupendous geological ages.

Let me recall the history of the construction of the geological progress. The first observers in this field of research presumed that the order of the strata was an order of time. The lowest stratum was the oldest. Each superposed stratum was deposited in later time. Also innocently they presumed that the strata, each in its turn, was deposited the whole world around, that is, they as-

sumed what Mr. Spencer ironically named "the onion coat" idea of geology. The world was successively incrustated with identical strata. But it was soon evident that the texture of the rocks could not be depended upon to identify the strata. Rocks which were chemically and mechanically identical with the earliest formations, appeared in the later formations. But geologists found another and in their judgment an unfailing test of the age of the strata. Biology furnished the means of discrimination. The ages were designated eozoic, mesozoic and cenozoic, and their subordinate strata were defined by the evolutionary advance of living forms. The most ancient rocks were destitute of life, and each later age was distinguished by the fossils embedded in the strata. Thus with a perfected schedule of biological advance, from the simple to the complex forms of life, the perspective of the ages was revealed. But the same presumption of one world-wide distribution of these distinctive forms in each stratum is another form of the onion coat theory, and dominates the reasonings of geologists. The world is still put into successive plaster casts, only each succeeding investment is distinguished by fossils instead of the texture of the rocks. Beds of the same texture, by this test, are assigned to different ages. In the same formation, in what appears to be the same deposit, one part is assigned to another period because of the fossils contained in the rocks.

Mr. Darwin estimated that 60,000,000,000 years must be assigned for the Cambrian deposits. Compare this statement with another, namely, that any later formation may overlies archaic rocks. Now in every such case evidence of intervening time is lost, and when the beds lie conformably there is evidence that there was no intervening age.

Water is the great agent of geology,—I may say, the exclusive agent. By water the power of the sun is ap-

plied to tear down the heights and distribute the detritus in the plains. But for water the earth, like the moon, would have been a world of ranges and peaks and angles and edges with monotonous plains between. On this watered planet the crystal mills and conveyors are in perpetual operation. The water works cannot be turned off. In every clay bank in the hills, in the mountains, are the evidences of its sculpture. Slopes and gullies and ravines and gorges and canyons mark its action. Its cutters are rain and rivers and the dredging currents of the seven seas. So we were taught, so we have believed. When rocks have been exposed for millions of years they are worn into slopes, gullies and gorges. When another stratum is spread upon the exposed formations, the new stratum must fill up all the hollows and escarpments of the older rock. The new stratum then will not lie conformably upon the old. But when they lie conformably there are no hollows and gorges and slopes to be filled up by the new material. This is the hand of the geologic clock. Any overlying conformable stratum was immediately formed. The bed rock had no opportunity to weather. Geologically speaking, there was no intervening time. Exploration and research have found ancient rocks overlaid conformably by recent strata, pre-Cambrian rocks covered conformably by cretaceous strata. Now if the Cambrian formation requires 60,000,000,000 years, 300,000,000,000 years is a small allowance of time for the intervening ages between these widely separated formations. Was the action of water suspended, that the ancient pre-Cambrian formations should be protected from erosion, or was the water carefully and judiciously poured over the sand stones and shales in even sheets so that there should be no runnels or rivers formed, or were the rocks blanketed? If successive formations are evidence of a lapse of time, when ancient formations are overlaid conformably by more recent strata, the succes-

sion is instant and time is cancelled. One instance wrecks the assumption of distinct geological ages. But there are many such formations, and there are yet more facts against the doctrine just as convincing. There are instances where jurassic rocks are interposed between carboniferous strata. Did the geological process make a leap over into jurassic time?—and then reverse?—and begin over again? What shall we say of the famous thrustfaults—a later discovery of science? In the northern part of this continent for 7,000 square miles the strata are upside down; also from eastern Tennessee down into Georgia, and in other places throughout the world. In the northwest pre-Cambrian rocks overlie conformably cretaceous beds. These overlying rocks are not strata. They are the Rocky Mountains imposed upon cretaceous plains. The classic explanation propounded in our schools is, there was a fracture and the edges were depressed, and somehow there came a great lateral pressure, and instead of the cretaceous plain crumpling up before the mountain, the mountains reared up and slid over the plains for a distance of from fifteen to twenty miles. The earlier explanation was that the mountains were thrust up into the heavens and fell over; that is, they pancaked. But with the Rocky Mountains sliding over the cretaceous plains, what would become of the cretaceous forces? What of the shales under such pressure? With that pressure and heat they would have been transformed into Plutonic rocks like gneiss and granite.

It was with entire disbelief and scorn that as a boy I heard that once Greenland had a tropical climate. As a man I have been compelled to admit that the coal measures of Greenland, Spitzbergen and Alaska prove that tree ferns and cycads flourished in the Arctic Circle in carboniferous times. Does it occur to you that these plants could not flourish in a land of months of night? Further evidence is at hand that tropical conditions,

these same conditions, prevailed. Tropical shell fish are scattered all about the polar regions. If tree ferns cannot endure a temperate climate, they could not last through a protracted night. They could not endure the seasonal change. There is one inevitable inference from these facts. There was no seasonal change. There was no arctic night. The inclination of the poles of the earth did not obtain. Something tremendous happened to this earth in tertiary times, so-called, and the ancient arctic flora and fauna perished.

Other important facts, which contradict the accepted geological program must be omitted, but if the strata of the world contradict the assumption of geological ages, are the contained fossils good evidence of those ages? Since the texture of the rocks does not distinguish the formations, and the forms of life are the test of the order of the strata, do the fossils appear in such order and abundance that the schedule can be determined by their occurrence?

One of the most notorious difficulties of geology has been the disappearance of species. The ages are distinguished by the prevalence of distinct forms of life. At the end of each age there must be wholesale slaughter of these typical forms. The ages must be not only characterized by the order of beings prevailing, but also they must be distinguished by the absence of others. The ages can be sundered only as the vital succession is broken. Translated into geology this proposal means a world cataclysm at the end of each age. Periodic convulsions are essential to operate the hypothesis as orderly procedure is necessary for its maintenance. A stroke of the tremendous geological cleaver must fall to mark the progress of geological time. Yet by the biological hypothesis the vital sequence must be continuous. There is a certain nicety in this adjustment of the two factors of this binary hypothesis that would please a watchmaker. Naturally

we ask, "Does biology live up to these exacting specifications"?

Fifty years ago, when this science was still young, the fossils qualified for their part. They are not so amenable to discipline at the present time. They are found in quantity at the end of each age. They are scattered through the period. Sporadic fossils are rare,—they lie in beds. Fishes and crustaceans and mammals lie in shoals and herds. So sudden is the disaster which overwhelms them that the fishes do not lie straight and stark as dead fishes do, but in the poses of life and spasmodic action. They were suddenly covered and died in suffocation. Otherwise they had rotted and their skeletons would have been disjoined or yet more likely they would have been devoured. These tidal sweeps, which though swimmers could not resist, rushed hundreds of miles inland and to unmeasured heights against the mountain barriers. And that tide was charged with mud and silt and gravel so that the whole living mass was buried deep, and by slow disintegration their molds were filled up and made the artistic casts which we call fossils. So thorough and world-wide was the catastrophe that whole species and genera were annihilated.

Meanwhile life, all forms of life, were not destroyed. The vital bond of the ages must not be broken. There is something cunningly selective about this geologic disaster. It is a sublime display of utter, ruthless, exterminating force, with a whispered proviso in it. The next age must begin with something, and something distinctive, in the forms of life. The prevalent species must be swept away and the rare and promising species preserved in the same disaster. Somewhere nature must have a private sanctuary for the elect, a safe and quiet spot at the heart of the cyclone. Her savage mood is checked by hesitation and consideration.

But says the geologist, "Bear in mind, we have al-

ways said that the record of the fossils is necessarily imperfect". But not so imperfect that we do not have among the fossils not only young and old, but also their embryos. How then is it in any age, with its uniform flora and fauna the world around, that the intermediate of the species, the rarer forms, were not swept down in the world tide? Imperfection, accidental imperfection, is one thing; but a discriminated imperfection of record is a very different thing.

Then the new age begins on a higher vital plane,—not with the spared remnant of the dominant species, but with selected representatives of higher forms already developed in that past age and spared in the wholesale disaster. Or shall we speculate and say that the environment was so changed that the older species were put to it to live up to the new conditions and so the species were transformed? I hand out this suggestion of grace. With Mendelism in mind, as our youths say, "I wonder if I will get a bite".

Now it is not this or that species, but whole genera that are destroyed according to the record of the rocks. Nevertheless the chosen ones escaped. They appear in the new formation as if they had never been. There are Silurian, Triassic, Jurassic species and genera which never appear again as fossils. Yet they live. Fossils have the infamous habit of overleaping the ages, evading subsequent, wholesale, world-wide cataclysm and reappearing in this recent age. They show an amazing agility. Now those species which never reappear in the rocks are dead and done for in the record. But advanced research has discovered their representatives alive at the present time in the ocean depths. If whole genera were wiped out, according to the record of the rocks, what right have species of those genera to be flourishing ages since their destruction and swimming about in the high seas?

The expedition of the challenger marks the beginning of a new field of research, namely, the ocean depths. Some of the results of these investigations have a distinct influence upon our view of geology. We have learned that the ocean currents do not dredge and distribute sand, silt or gravel. Our great gulf streams in the Atlantic and Pacific scarcely disturb the depths. Everywhere beyond the famous hundred fathom line about the continent there is neither sand nor silt nor gravel. Everywhere there is either peculiar red clay or globigerina ooze upon the ocean floor. The depths are silent and still. Therefore, the ocean as a geological agent is insufficient in its action to account for strata and erosion. Plainly the seven seas never went to work on the planetary job, or they have struck.

Rivers make no discrimination between ancient and recent rocks. Where their channels cross different formations the river beds are uniform and continuous. They also destroy the distinction, the time distinction, between rock formations.

The ocean currents then do not dredge the ocean floor nor do they distribute sediment in strata. The rivers are indifferent to the kind of rocks they erode. The later strata overlies the earlier conformably. Strata are found displaced, interposed, and reversed. The vital series, as attested by the fossils, the marks alike of strata and time, the keepers of the geological annals, are destroyed, both genera and species, young, old, and the unborn, and lie in the fossil beds where representatives of the flora and fauna of later strata are not found, yet have they escaped the general destruction and initiate a new biological age. It is incredible that these rare and new forms should escape a world-wide disaster to replenish the desolation of the new era. It is a multiple incredibility that representatives of the exterminated species and genera should repeatedly escape all these catastrophes and be found alive in our recent seas.

Our free burning sun is unable to supply the heat of our geological ages. By contraction he cannot fulfill the requirements. A radio active sun is also declared to be inadequate. And a proto-atomic sun is the magnificent speculation to amend a desperate situation.

There is one suggestive fact which makes plain the geological situation and unifies these several hypothetical world catastrophes. Let me recall the fact that there were tropical conditions within the arctic circle throughout the geological ages; also the fact that tropical flora and fauna could not endure a protracted night. Is it not evident, therefore, that there were not in those times our seasonal changes? Is it not, therefore, evident that at the conclusion of the geological periods the pole of the earth was swung 27 degrees from its ancient plane of rotation? So that geology and the tradition of the races combined to affirm one grand disaster in which a tidal rush of the seas overwhelmed all lands and swept away species and genera. There was one age, not many; there was one world with diverse regions, flora and fauna. Instead of one procession of beings through tremendous ages common to the whole world, there were many genera and tribes distributed in various habitats, and one adequate sun burning and contracting in the heavens above them.

THE PLACE OF THE RESURRECTION IN BAPTIST TEACHING.

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Christian Apologetics is the defence of Biblical Revelation. The defence of Biblical Revelation is really the defence of Christianity. The defence of Christianity is, ultimately, the defence of an individual—Jesus Christ. For Christianity is not merely another system of religious truth claiming divine sanction. It differs from every other religion in that it is not a system. In a very literal sense, it is a person: Christianity is Christ. To be a Christian is not merely to live in conformity with a code of moral or religious laws. The Christian life is a life lived “by the faith of the Son of God”. The defence of Christianity is the examination and interpretation, with all the help that criticism can give, of the Christ life, as revealed in the Scriptures, and implicated in the Church and the world.

The defence of the Christ life is, however, the defence of Christ’s deity. Was the crucified Christ God incarnate? Is the Christ of the New Testament the historic Christ? If so, then all controversy ends. If He was not God incarnate, He was Mary’s son and no more. If the Christ of the evangelists is an imaginary picture, then Christianity will, sooner or later, reach its long-predicted doom.

But the deity of Christ is determined by a further question: “Did He rise from the dead?” Death is the destiny of the race. If Christ triumphed over death and the grave, He was above the race—He was divine. Was the grave or the Christ triumphant? The answer to this question is the empty tomb. It is the examination of a simple historic fact—the fact of the resurrection; it is, did Christ rise from the Dead?

Therefore, the defence of the Bible, of Christianity, of Christ, is the defence of a historic fact—the resurrection of Christ. By this fact, Biblical revelation must stand or fall. It was in this light the immediate disciples viewed the resurrection fact. In their thinking it had its proper place and value. On this fact, Paul was willing to stake the whole truth of revealed religion. “If Christ be not risen,” he says, “then is our preaching vain and your faith is also vain”. The other disciples looked upon their mission in the world as simply witness-bearing to this cardinal fact in the life of their Master. The whole gospel was “the Gospel of the Resurrection”.

The area of religious conflict thus becomes a very limited one. The struggle is no longer one for the specialists. The resurrection being a historic fact is subject to laws of historic criticism; and can, therefore, be examined by the student of the English Bible—by all. Consequently, the fact of the resurrection is the first question in apologetics and the last in theology. It is the problem of the twentieth century. It was the problem of the first. Our Lord meant it to be the determining question for every succeeding age. The message of our own age is the message of the early disciples. Their mission is our mission—to bear witness to a fact. Our battle for truth, therefore, is guiding us back to the life-scenes of the New Testament.

The risen Christ is the ultimate appeal. There is no creed save the risen Christ. The gospel is the gospel of the risen Christ. Worship, polity, and teaching are based upon, and have their inspiration in, the risen Saviour.

The determining question, therefore, now is: did Christ rise from the dead? There is a three-fold line of argument, or method of procedure, that may be adopted, in dealing with this question and with the evidence which has accumulated, and which the Church accepts, as legitimate and adequate, as a basis for faith in the physical resurrection of Jesus Christ.

There is *presumptive* evidence. The whole range of Biblical truth demands the fact of a risen Saviour. Every Biblical doctrine, every type and symbol, with the whole range of Biblical history are inexplicable apart from a risen Christ.

There is the purely *historic* testimony. This is scientific in its approach. It takes undeniable facts as they are; and traces them to their source as cause and effect. For instance, there is in existence, today, an institution called the church with certain ordinances. Whence came these? If we trace these across the years, we find their origin in the post-resurrection teaching of Christ.

There is *documentary* evidence for the risen Saviour. In any court of justice, this would be deemed the strongest kind of evidence to which any one could appeal; and, so far as the resurrection fact is concerned, this line of evidence is adequate and final.

I.

PRESUMPTIVE EVIDENCE FOR THE PHYSICAL RESURRECTION OF CHRIST.

1. BIBLICAL THEOLOGY IS BASED UPON THE RESURRECTION FACT. Theology was once allowed to determine the Christ; now, however, the Christ-life must determine the theology. *Prophecy* and *miracle*, for instance, are no longer the court of appeal in testing Christ's claims. These are rather supported by Him. They are the garments in which the Christ life is clothed; the language by which the divine life expresses itself. The truth is to be learned, not by the minute criticism of the garment or of the language, but by the truth and adequate appreciation of the life.

Christ is the subject and end of Old Testament prophecy. He gives it His seal and sanction. By it, He supports His claims. He, Himself, adopted the role of a

prophet. He predicted His own sufferings, death and resurrection. If Christ arose, we must accept His word as final for the Old Testament. Prophecy is also possible in the New Testament, for the Spirit that rested on Him may rest upon others. Indeed, that same Spirit He promised to others. The miracle of forethought—prediction—is made credible, is, indeed, demonstrated, by an appeal to the Christ. If we can believe in a risen Saviour, we cannot but believe in prophecy.

The older apologetic defended the Bible and Christ, by an appeal to prophecy and miracle. The new apologetic reverses the procedure. It interrogates the Christ directly; and by the authority of an infallible Christ, supports the claims of the Bible and explains prophecy and miracles. The key to the whole position, in the battle for truth, is Christ. It matters not how many victories are won on the frontiers of the kingdom, if the enemy hold the citadel at the center. If Christ fail, controversy over miracle is useless. If He triumphs, controversy over miracle is needless; for miracles, prophecy and inspiration are established. Theology is now Christology; apologetics is summed up in a word—Christ; and the whole doctrine of Christ is centered in the resurrection fact. If Christ arose, the difficulty therefore about miracles and the supernatural disappears. His resurrection is the greatest of all miracles. Then the “incredibility” or “impossibility” of miracles is ruled out of court. Faith in miracles must depend on purely historic testimony.

What is true for prophecy and miracle, in a general way, is equally true of the whole of the teachings of the Old Testament. *The sacrificial system* of the Old Testament has no meaning apart from a risen Saviour. Having risen, however, He has become the antitype of all that went before. Old Testament *history* is centered in Him. *Types* and *symbols* too are realized by Him. All prediction is fulfilled in Him. In Him the Jewish ceremonial

system finds its consummation and realization. Without Him, it is as meaningless as it is barren.

In dealing with New Testament truth, we are driven to the same results. Apart from the resurrection, the *incarnation* is incredible. If the history of the Christ life ended with Joseph's tomb, Christ could not be God. If He died as man dieth, He was not "God manifest in the flesh"—He was only Joseph's son. If, on the other hand, He was more than Mary's child, if He was God's child, God incarnate, then the grave could not hold him. The Incarnation, therefore, is involved in the question of the resurrection.

Without the assumption of the resurrection the *mission* of the Son of Man is also inexplicable. In the history of the race Christ's death is unique. As regards both life and death, history has only one Christ. Christ claimed to be sinless. If sinless, He was divine. If divine, He was an infallible teacher. Christ claimed that His mission was to die, voluntarily, for the sin of the world and to rise again. If He did not die for sin, His death was very ordinary. He was a sinner and not sinless. He mistook His mission, was deceived, was therefore an untrustworthy teacher. This is again inconsistent with all that we know of the character of Christ. If Christ did not rise from the dead, His life, His death, His mission on earth, His teaching, His character are an insoluble enigma; and present a greater difficulty than ever the fact of the resurrection.

See how closely the great doctrine of *justification* is linked with the resurrection. Christ became one with us in our sorrows, in our sins, yea, in death itself. He tells us that, through faith, we become one with Him in His victory over sin and pain and death. But how do we know that He speaks truly, that He really was victorious? The answer is the resurrection. "He was raised," says the Apostle, "for our justification".

The resurrection makes *prayer* also not only plausible, but natural. God does not sit on "a desert throne in a silent eternity". Through the risen Christ the finite is linked to the infinite. The human heart is in touch with the great heart of God. Through the God-man, heaven and earth are reconciled, and the intercourse between the two worlds we call prayer.

On a risen Christ is based our hope of *immortality*. The crucifixion blasted the disciples' hopes. Christ's resurrection revived them. This fact becomes the prophecy and guarantee of the resurrection of the believer to everlasting life. He brings "life and immortality to light." He is but "the first fruits of them that slept". "Because I live ye shall live also." This is our hope and our joy.

The doctrine of the *Spirit* also is inseparably linked to the resurrection fact. The Spirit was Christ's by right of conquest. He was the reward of the Father for the conquest of sin and Satan. Had not Christ died to atone for sin, the Holy Spirit could not have come to dwell with sinful men. The atonement of sin; the ascension; the union of the Father with Christ as the head of a redeemed race, were the necessary antecedents of the Spirit's coming. The outpouring of the Spirit had, as its necessary antecedent, the union of Father and Son. Christ assured His disciples that until He went to the Father the Spirit could not come. The outpouring at Pentecost assumes not merely the resurrection, but the ascension of Christ to the place of power in heaven. Every New Testament truth demands, or is supported by, the resurrection of Christ from the dead.

2. CHRISTIAN ETHICS IS BASED ON THE RESURRECTION FACT. The Word of God enunciates no system of ethics. It does not say even whether a science of morality is possible. It declares God's will to be the law of life; and Christ to be the revelation of that will. Whether God's

will is the proximate or ultimate end—whether He wills because it is right or whether it is right merely because He wills it, He has not been pleased to reveal. The business of science is to explain, and if God wills a certain line of conduct because it is right, then the question still remains: Why is it right? A science of ethics is then possible and necessary. It is still to seek; and the business of science, then, is to find out why a certain line of conduct, willed by God, is right. If right is right because God wills it, there can be really no true science. We can only learn God's will and classify God's judgments, as given to us in His Revelation. There can be no explanation. Then our whole business is to find out what God wishes and obey Him.

God's silence in relation to the ultimate end of conduct might be taken as an assumption, however, against the possibility of ever discovering an adequate explanation of human conduct. The human mind has its limitations. This must be recognized. It is possible that some forms of truth may ever lie beyond us. They are not revealed probably because, under present limitations, they cannot be understood.

May not the ultimate end of conduct lie far beyond human ken? May not this be why God gives the race a working criterion—His will? This we do know, that every attempt to formulate a science of ethics has proved a failure. To have a system of morality or science of ethics, one must have a standard for measuring conduct. One must be able to explain why an action is good or bad. The ages have wrestled to find this standard. They have wrestled in vain. If "personal happiness" be the end, if a thing is right simply because it promotes personal happiness, then the drunkard, when happy, is virtuous. We cannot even seek "the happiness of the greatest number"; for this may not be the happiness of the individual. The happiness of the majority may collide with the hap-

piness of the minority. This, therefore, can not be the test of right conduct for the minority. Besides, if the whole race were happy in its folly and its vice, this would not make vice virtue. "Increased life" is not the goal, for it may not bring increased joy. By pains we often come to greater pains. More life often means more pain, and why should one seek life, if life does not bring happiness? "Self-conquest" cannot be the goal. We cannot live on negations. The test of right living must be more than mere self-denial. Self-denial can only be the means to an end. It cannot be an end in itself; for then our success would be our misfortune. When we had conquered self there would be nothing more to do. Our moral life would come to an end. We should cease to be good.

Science cannot really give an adequate system of morality, for this reason—that it cannot penetrate the future. It does not even pretend to try. But moral law, moral forces and their result, may live on into the future. Carlyle thought he could not understand the present until he scanned the future. This is certainly true in the sphere of ethics. If time ends all, to be happy may be life's greatest good. But if time has a background of eternity, pleasure, here, may involve future and eternal misery; whilst temporal suffering may bring an "eternal weight of glory". Without a knowledge of the future we can have no complete system of ethics. We are compelled to call in the aid of Revelation or remain in ignorance of our own eternal welfare.

In the moral world, the doctrine of a risen Christ simplifies everything. He is the criterion of human conduct; the end of our moral life. Christians may differ in their theories of human conduct; but they are one in the fact that submission to the will of a risen Saviour is the very essence of the Christian life. Christ is our goal. He is our supreme good. Paul's great ambition was to be one with the risen Christ—one in life, death, and resurrec-

tion—this was to him virtue. Christ lays down no system of ethics from the point of view of science, but He does better. He gives to His disciples the best that is in every system, whilst He propagates the weakness of none.

Is the end of life “happiness”? Is it “increased life”? Is it “self-conquest”? Is it a “better self”? Christ gives all these. Yet we seek none of them—we seek Him, and in seeking Him, find all. Through union with a risen Saviour, the simple-minded believer gets all that philosophy has sought and failed to find.

II.

THE HISTORIC EVIDENCE FOR THE RESURRECTION OF CHRIST.

1. THE CHURCH, AS AN INSTITUTION, CANNOT BE ACCOUNTED FOR APART FROM THE RESURRECTION.

The *church*, itself, seems a standing miracle; apart from a risen Saviour, its origin is inexplicable. Until the day on which the Master was crucified, the disciples cherished the hope that He would found a new kingdom, which would have its centre at Jerusalem and which would eclipse, in power and splendor, the ancient kingdom of David and Solomon.

“Come down from the cross and save thyself,” cried the thief, in derision and despair. It never occurred, even to the disciples, that the Messiah was to save Himself, and them, by remaining on the cross. The crucifixion was the death-blow to all their hopes for a coming kingdom. “We thought,” said the two disciples, “that this was he who should have redeemed Israel”. Even after the resurrection, the disciples are heard to ask, “Wilt thou at this time restore unto us the kingdom?”; and, in reply, Christ has to teach them more fully the deep truths of His new and spiritual kingdom.

Within an exceedingly short time the disciples take up an entirely different point of view. Their attitude to the Christ and to the future is completely changed. They think no longer of a kingdom for Jews—a material kingdom with Jerusalem as the metropolis. They rise above the narrowness of their contemporaries. Their whole religious training, the hopes and aspirations of their fellows, the social and religious ideas which one would have thought to be a part of their very nature, they leave completely behind.

They forsake the religion of their fathers; they leave behind friends, comforts, every hope of advancement in life. They accept poverty, persecution, death itself, in an attempt to found a new spiritual kingdom which would be for all “nations, kindred, peoples, and tongues”.

This kingdom was to be based on a spiritual Messiah. It was to be governed by spiritual laws. The weapons of its warfare were to be spiritual. Its citizens were those who were born of the Spirit. The head of this kingdom was a risen spiritual Christ.

What brought this change in the thinking and acting of the disciples? Where did they get their conception of this new kingdom? The disciples say that they got it from a risen Saviour. It is part of the post-resurrection teaching of the Master. No other adequate explanation can be given. Christ’s presence was more to them than a “sweet, sad memory”. It was a sublime reality. Christ died; but He rose again the third day from the dead. Their hopes are born again. The risen Saviour has issued His command. At His bidding, they go forth. In His name, they preach. In His name, they pray. In His name they heal the sick. In His name, they command all men everywhere to repent. In His name, they go forth to establish a kingdom which they believe will continue to grow until “the kingdoms of the world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever”.

2. THE ORDINANCES OF THE CHURCH ARE INEXPLICABLE APART FROM THE RESURRECTION.

As with the church, so it is with the ordinances; apart from the resurrection fact, the ordinance of the *Lord's Supper* is meaningless. This ordinance is the commemoration of the substitutionary death of Christ for His people—"My body given for you;" "My blood of the new covenant shed for many for the remission of sins."

The Jews were commissioned to hand down, from sire to son, the story of Jehovah's covenant with the people—a covenant which was sealed by the blood of the lamb. This command the Jews were careful to obey. Nothing could be more sacred to the heart of a Jew than the Passover. As dear to them as their life's blood was the emblem and memory of the "blood of sprinkling". Yet the disciples forsake that which was most sacred to the nation. They think of the new covenant sealed by the blood of the "spotless Lamb of God". Christ, their Passover, has been sacrificed for them. Why did the disciples make this change? Their answer is: "We made the change in obedience to the command of a risen Saviour. Until He come, we are to observe the ordinance. He has arisen. He is coming again, and the attitude of the church is that of the bride waiting on the bridegroom".

This ordinance is a standing witness to the Resurrection. It goes back to the time when the memory of Christ would still be fresh in the minds of enemies as well as friends. Yet, there is no recorded explanation of the ordinance other than the one given by the disciples. If Christ be not risen, here, certainly, is an effect without any adequate cause.

The ordinance of *baptism* has its explanation in, and also witnesses to, the fact of the resurrection. It is, indeed, a standing witness to the three cardinal facts in the life of Christ—crucifixion, burial and resurrection. It is also a beautiful figure of the three cardinal facts in the

spiritual experience of Christ's followers—death in sin, burial from old associations, resurrection to the newness of life through union with a risen Saviour. The disciples affirm that this ordinance also has its origin in the command of a risen Christ.

3. THE OBSERVANCE OF THE LORD'S DAY IS INEXPLICABLE APART FROM THE RESURRECTION FACT.

The Lord's Day is bound up with the doctrine of the resurrection. The change from the Sabbath to the first day of the week was made because that, on the first day of the week, our Lord arose triumphant over the tomb.

The Sabbath, like the Passover, was enshrined in the customs of the Jewish people. Prophet, priest and king enshrined it in their own laws and teaching. Yet this day, with its hallowed memories and sacred associations, is abandoned for the observance of a new day. The Sabbath was to remind the people of God's resting after creation. But the disciples made Christ equal with God by celebrating the first day as the day on which He introduced the new creation. If Christ rose not, the disciples would not surely make Him co-equal with God. The Lord's Day is, for the church, the beginning of days, because that, on that day, the Master arose from the dead.

III.

DOCUMENTARY EVIDENCE FOR THE RESURRECTION OF CHRIST.

The documents to which appeal is made are the four epistles of Paul—Romans, Galatians and the two epistles to the Corinthians. These epistles are, brief, unambiguous, adequate and within the reach of all. Every student of the English Bible can examine this testimony.

These four epistles are earlier than the gospels. Even by the most extreme critics, they are accepted as genuine

and authoritative. The most thorough-going criticism admits that these epistles were written within twenty-five years of the death of Christ. Professor Adolph Harnack places the dates thus: The Crucifixion of Christ—A. D. 30; Epistles to Corinthians and Galatians—A. D. 53; the Epistle to the Romans—A. D. 53-54.

In relation to the Apostolic writings, it should be borne in mind that there are no rival histories of the Christ. One may reject the sacred documents; feel that one's theories conflict with these early documents; object to miracle and the supernatural; select, therefore, portions from the sacred narrative; make a beautiful literary mosaic; and feel satisfied that one has created a rational Christ. But such a Christ is a Christ of the imagination. It is not the historic Christ. The historic Christ is in the sacred documents. We must take their Christ or nothing.

1. PAUL'S CREDENTIALS AS A WITNESS are a question of importance. In dealing with Paul's credentials, the question arises: *was Paul honest, trustworthy and sufficiently informed?*

Paul's character was irreproachable. It is strange, if Paul should break down morally only in dealing with the Christ. There is no motive for deception. His testimony brought no gain. Because of this he rather lost all—wealth, honour, friends, comfort. He faced hardship, dishonour, persecution and death for his testimony. In the whole range of history there is no instance of a high-souled teacher perpetuating fraud which, instead of bringing gain, would undoubtedly bring disaster.

Further, dishonesty would have been discovered. There were living men who shared the fellowship of the Saviour. These men came from the same people as the Christ. They knew the outlook and faith of their own people. They lived in the same religious atmosphere as Christ. They were born in the same district. They knew

the history of Christ and of His parents. These men were well informed. They could and would have corrected Paul's statements. But they receive Paul into their fellowship; verify his declarations; and send him out to witness this truth among the nations. Paul is a reliable witness.

Paul was well enough informed to bear witness to the Christ. Paul's epistles are consistent with all the information, coming from other sources, concerning Christ. The picture which Paul gives of the Christ is consistent with the early *oral traditions of the church*. There was a church before there was a Bible; and the early church had from the immediate followers of Christ, oral traditions concerning their Master. When Paul wrote there were living, in the church, men who had followed the earthly Christ. It was only when these living witnesses began to pass off the scene that a permanent record became necessary as given in the gospels. Had Paul's testimony been inconsistent with the testimony of these living witnesses, it would have been rejected.

These epistles are consistent with the *written memoirs* of Christ. The writers of the gospel records give a full-sized picture of the Saviour; and, in detail, Paul's picture of Christ is consistent with theirs. These memoirs represent apostolic teaching. Luke was Paul's companion. Mark wrote for Peter. John wrote as eye-witness. With these writings, Paul agrees.

These epistles are consistent with the picture of Christ given in *profane history*. Christ and the Christians are referred to by Lucian, Galen, Epictetus, Marcus Aurelius, Hadrian and Suetonius. These corroborate Paul's statements. Tacitus in the first century and Pliny early in the second century give a vivid picture of the Christ.

Tacitus, the Roman Historian, speaks of Christ being put to death as a malefactor, under Pontius Pilate, Pro-

curator under the Emperor Tiberius. Tacitus says Christianity began in Judea; and that Christians took their name from their leader—Christus.

Pliny says that the Christians met on the first day of the week; observed a feast; sang a hymn to their leader, Christus, as if he were a God; bound themselves, by an oath not to commit theft, adultery or bear false witness. Tacitus says Christ was killed as a criminal. Pliny says the church worshipped this criminal as if he were a God. With this picture, Paul's epistles agree.

These epistles are consistent also with the *result of modern discovery*. Modern research and a better acquaintance with the facts of contemporary history confirm Paul's narrative.

2. THE CREDENTIALS OF THE WITNESSES WHOM PAUL CITES are also a question of importance. The witnesses whom Paul cites are *numerous*. He cites above five hundred witnesses among whom were all of the apostles. The truth of these four epistles Paul expounded to the apostles who followed the earthly Christ. These followers were satisfied with His teaching and gave Him the hand of fellowship—Galatians 2:1, 2:2-9.

The evidence is *varied*. There are eleven recorded appearances of the risen Christ. But since our Lord was going and coming for forty days, there are, no doubt, many appearances unrecorded. Luke suggests this: Acts 1-3.

The witnesses saw the risen Christ singly; they saw Christ in company; and some of them saw Christ several times. Further the appearances were not transient. They were interviews, extending for days; and, in some instances, for weeks. Twelve of the witnesses, at least, knew Christ personally. James, one of the witnesses, was Jesus' own brother. There was, therefore, no danger of mistaking the personality of Jesus. Paul never hesitates to name the witnesses; and, his most authoritative wit-

nesses are known personally to the churches. These witnesses therefore, could be consulted.

This faith in the resurrection was to the Jews a stumbling block; and to the Greeks foolishness. Because of this testimony, the churches were opposed by the Roman Government and the Jewish leaders. Yet, instead of retracting or correcting Paul's statements, in order to save themselves from the enemy, they unite with Paul; and commission him, in the face of death, to proclaim the story of a risen Saviour.

In point of time, the witnesses were near enough to speak with authority. Paul's epistles bring us to within twenty-three years after the event; but, for years earlier, at Corinth, Paul preached the truth recorded in these epistles—1 Cor. 15:1. This is nineteen years after the event. But, every day for nineteen years, the apostles had proclaimed this same fact. In letters to churches, in private correspondence, in Jewish synagogues, in private houses, everywhere, at all times, against unbelievers, Jew and Gentile, these men risked their lives and their society, in proclaiming the fact of a risen Saviour.

3. THE TESTIMONY OFFERED TO EXPLAIN AWAY THE FACT OF THE RESURRECTION IS INTERESTING.

Theories many, interesting, original and ingenious have been propounded to explain away the fact of the resurrection. This fact is admittedly the key to the situation; and consequently must be dealt with by opponents of Christianity.

Were the witnesses deceived? Note the mental calibre of the early Christians. They were as familiar with religious pretensions, with strange spiritual phenomena, and with religious adventurers as we are—probably more so. The twentieth century is a replica of the first century. Truth was in the melting-pot. All things were becoming new. All faith had to be tested; and all knowledge had to be carefully sifted. John invites the church

to "test the spirits". Paul exhorts men to "prove all things". Luke declares, as a physician with a trained mind, that he follows others in carefully collecting facts—Luke i:1:4. These Christians were not simpletons. They were familiar with spiritual visionaries and pretenders. In connection with occult science and spiritual phenomena modern knowledge is but a flicker of the light from the early East. This whole field is considered in the Word of God; and rules laid down for dealing with these are vagaries. See how careful Paul is in dealing with uncommon spiritual experiences—2 Cor. 12-14.

If deceived, the witnesses, must all have been *deceived in the same way, at the same time, by the same facts*. Could some one not correct these experiences. If honest, why did not the friends or enemies of Christ correct the early misconceptions of these witnesses. To believe that all these were thus deceived is to exercise more credulity than is imputed to them.

Was Jesus short-sighted in His selection of men? Our Lord wrote nothing. He selected these men to carry His truth across the years. He knew that, without their testimony, posterity would never know Him. There was need for great care in the choice of witnesses. Mere visionaries do not inspire faith, life or power. Mere credulous simpletons would be altogether unfitted for the task. Yet our Lord selected these men carefully for this great work. His choice is their best credential.

The besetting sin of the apostles was unbelief rather than credulity. The disciples were most incredulous about the messiahship of Jesus. Christ's difficulty was to inspire faith. Even when the women proclaimed the resurrection fact, the disciples doubted. Thomas was certainly not credulous about the resurrection. It is surpassingly strange, if these disciples, having lost their heads, were not brought back to their right mind, by the hard facts of bitter persecution.

If so incapable, how could these men write such a biography of the Christ? The books are written with simplicity. There is no literary manipulation. In conception, they are all round equal to the wonderful person they portray; for He is their creation. If these men were half demented, dreamy fanatics, how could they create such a character?

What is the real character of these men, given elsewhere? Peter and John are level-headed fishermen. They were not cloistered monks or philosophers dreaming over life's problems. Matthew is a tax-collector. Thomas has a matter of fact, sceptical turn of mind. These were not likely to follow chimeras. Paul was not a sentimentalist. His letters indicate no craving for wonders. Clear, cool-headed, cultured, he was used to the dialectics of the schools. He was introspective. His psychological analysis of self indicates an accurate thinker. As a Jew, he was taught to examine "signs and wonders". He was a schoolman and critic. He had character and intellect. He traveled far, saw much and read widely. He tested other religions. He reasoned with the Greek philosophers, on Areopagus, concerning Greek philosophy. He fought his way into the Christian faith. Yet, rather than accept a historic fact, we are asked to brand Paul, with other witnesses, as utterly unreliable.

Could the witnesses be hallucinated? This frees them from the sin of deception in that there was *subjective reality*. Was the picture of the risen Saviour a vision? Did it arise from a condition of nerves? Was there no resurrection outside the heated imagination of the disciples.

Hallucination only lasts for a time. How did the disciples remain in this state for twenty-three years? When excitement passed, why did not sanity return? If the idea were permanent then they were monomaniacs:

Then this same illusion affected more than five hun-

dred witnesses. It affected them all at the same time and all the time. Then the founders of the early church were chronic lunatics; and these lunatics were the world's greatest reformers.

But the conditions for illusion are absent. A crazy person only sees, subjectively, what he expects to see. If he has no faith in ghosts, he will not see phantoms. These witnesses did not expect to see the Saviour rise from Joseph's tomb. Mary Magdalene came to remove the dead Jesus—Mark 16:1. She saw Christ, but concluded that He must be the gardener—John 20:15. The women came not to see the living Christ; but with spices to anoint the dead Jesus.

The disciples received the first news of the resurrection with scepticism—Luke 24:10-11. John goes forth and declares that the disciples did not know that Christ was to rise from the dead—John 20:9. They were converted to the new situation by the appearance and teaching of the Christ, after He arose—Luke 24:25-26. The risen Christ chided them for their unbelief; and they submitted to this incontrovertable fact—the resurrection.

Paul must have had the same illusion as the five hundred and fourteen other witnesses. Yet, he formerly opposed Christ; and persecuted Christ's followers. He certainly did not expect, neither did he wish to see a risen Christ. How came Paul to see the person he neither wished, loved nor expected to see. This theory requires a new brand of psychology. To accept it as adequate would be to subject oneself to a greater hallucination than that attributed to the early disciples of Christ.

Was the risen Christ an apparition—not an illusion and therefore merely subjective; but an objective reality—spiritual and not physical; real though not material?

By the resurrection, the apostles do not mean a glorified Spirit. The word, "resurrection" means "a standing forth again". This was the meaning of the word in

common usage, and as commonly used in the New Testament. The word cannot therefore, refer to the spirit of Christ; for His spirit never lay in the grave. If the word only referred to the quickening of the spirit of Christ, the Corinthians would not have opposed Paul, as they did, for they believed in spiritual quickening. But, they did object to the resurrection of the body. This Paul defends—1 Corinthians, chap. 15.

Spiritualism cannot explain away the fact of the physical resurrection of Christ. The disciples made this mistake—Luke 24:36-38. Our Lord corrects them.

The early Christians were familiar with occult science. They were inherently opposed to it. The Jews spoke of the survival of the soul—Acts 2:26, 27. But the resurrection of the body was a different thing. This made the Jews to stumble, and led the Greeks to mock. Yet John maintains that the disciples “handled” the Word of Life. A phantom can not be seen, touched or handled. Christ walked, talked and shared their fellowship. Hence they spoke of their Master as arising bodily.

Moreover, spiritualism cannot explain the empty tomb. Peter and John searched for the body of the Master—John 20:5, 8. What became of the body? This theory creates greater difficulties than it solves.

Did our Lord only swoon? Christ, it is said, was carried from the cross in a swoon. Through contact with the cold walls of the sepulchre, He recovered; and escaped to the home of a friend. His appearances, after, were taken to be those of a man who had arisen.

But, the body was carefully watched. It must be shown that the Jewish and Roman authorities permitted the body of Jesus to leave the tomb. This we know they refused to do.

Did Jesus think He had arisen? If so He deceived Himself. Did Jesus know that He did not die? Then He must have deliberately deceived others. Did the friends

of Jesus know that there was no death? Then they were deceivers. This is more difficult to believe than the fact of the resurrection.

Where did Jesus go after He revived? Did He go into silence to save Himself; and keep His secret from the world. He predicted His death; claimed it was His mission; and forewarned the disciples concerning the fact and its purpose. Yet when the disciples thought He had risen, He never sought to disillusion them. He rather encourages them in their belief.

Did Christ die later? Where? How? When? After nineteen hundred years, the death of Christ, later, has not been discovered.

Did Christ ascend? Was it too a hallucination? The disciples must have expected to be hallucinated a second time; for they saw Him ascend. Did the natural body of Christ ascend? If so, is not the ascension of the natural body as great a problem as the resurrection?

False witnesses could easily have been found out. The circumstances were such that discovery was easy. Christ was tried before the whole of the Jewish people. It took place in Jerusalem, the Capital. Rome was also represented in the tragedy of Christ's death. "This thing was not done in a corner." Yet, within three days, on the spot where Christ was crucified and buried, publicly, to Jew and Roman alike, these witnesses proclaim the resurrection of their Master. Such a proclamation nullified the victory of the Jewish leaders and the Roman Government. It turned the funeral march into a triumphal procession. It made the highest tribunal in the land guilty of the murder of the Jewish Messiah. To justify their deed; and controvert the testimony of the disciples, the rulers had only to produce the body of Christ on the third day. This they could not do; for they were left with the empty tomb. The rulers could not meet the assertions of the Apostles; for these were based upon the

incontrovertible fact of the resurrection; and the evidence which has accumulated through the centuries, makes this fact more incontrovertible than ever. Had it been possible, this they certainly would have done.

Because of the place which this fact occupies in these epistles of Paul, one must believe that the fact was accepted by the church, long before Paul wrote. The epistles are but an echo of the united voice of all the witnesses. Under the exceptional circumstances surrounding the whole case, no legend, in such a short time, could have become a substitute for the real facts of the case.

No theory can really explain the resurrection fact save the theory given by the Apostles themselves, as recorded by Paul—that Christ rose from the dead.

IV.

BAPTIST PRINCIPLES AND THE RESURRECTION.

Baptist Principles Gather Around the Risen Christ. The fact of the Resurrection permeates and dominates every truth which is properly and distinctively Baptist.

Our most distinctive principle—the baptism of believers by immersion—is, in itself, a public confession of faith in the death and resurrection of Christ. This, alone, enables us to bear unmistakable testimony to the outstanding facts of the Gospel history.

Adherence to this our distinctive principle, makes *heresy impossible*, for, the rite of baptism assumes the Gospel facts—that Christ “died for our sins according to the Scriptures; that He was buried; and that He arose again, the third day, according to the Scriptures”. It is a witness to the spiritual import of these facts—that Christ’s life and death were sacrificial and atoning. The rite is Christ’s own commentary on the meaning of His death. By baptism we proclaim that Christ atones for

sin. The water is the emblem of cleansing. The mode reveals God's method of cleansing. It speaks of a substitutionary death for sin; of resurrection as our pledge that the gift has been accepted.

The rite of baptism is a witness to the *spiritual union* of the believer with the risen Savior. He became one with the believer in life and destiny. Now the believer testifies to the fact that he has linked himself to the Savior by faith. He died with Him. He was buried with Him. Now he is risen with Him to everlasting life and glory.

Baptism stands for the *Lordship of Christ*. By a voluntary act, the believer is baptized into the name of a risen Savior. In this way he acknowledges Christ as his Lord. Christ is head of redeemed humanity. He is sole legislator in, and head over, the church.

By believers' baptism, we plead for the *spiritual nature of Christ's kingdom*. The citizens of that kingdom are those who have voluntarily laid down their life of sin and, by an act of faith, risen with Christ to walk the new spiritual life.

In a Baptist community *sacerdotalism* is impossible. Believers dispense with the priest. They witness to the fact that men are members of Christ's Church through being members of Christ's body. Baptism does not make the soul one with Christ. It is because the believer is one with Christ, by faith, that he is baptized. To this union, his baptism is the witness. The union of the soul with Christ and the church is due to no act of the priest. It is due to the covenant of the repentent and believing soul with the risen Savior.

In view of *modern criticism*, the position of the Baptists is as safe as it is simple. If the critics get rid of Christ, they get rid of Christianity. There is then nothing more to do, nothing to defend. All controversy ends. But as long as Christ is supreme, we are unmoved. Our

position is invulnerable; for we are not tied to any human creed. Our creed is a risen Christ. Truth and revelation are progressive. Creeds grow old and become antiquated. Men's views of God and Christ change—change with the ages. But God and Christ never change. In this, again, we take the viewpoint of the Apostles. We do not fear investigation. The resurrection is an historic fact. It can stand the test of historic criticism. We stake our all on the resurrection of Jesus Christ. We accept all that this fact involves. Christ, if God's Son, is a reliable teacher, an infallible teacher, and, even in the realm of criticism, His Word for us is final.

Again, all *social questions* will ultimately find their solution in the risen Son of God. Socialism is largely a political question; and our Lord never attempted to settle the land question or political disputes. He was invited twice to do so; and in both cases refused. His purpose was not to shape or remake politics. He came to shape character; and thus make politicians.

Christ was certainly a social reformer—the world's greatest social reformer. He had a passion for the poor. He was born of poor parents. He was trained in a poor home. He healed the poor; He fed the poor; He preached to the poor; and the poor heard Him gladly. The great heart of the Savior still runs out to every man whose hand is outstretched to lift the fallen, strengthen the weak or help the down-trodden. The aim of our Lord, however, was not merely to feed the poor. He came, in the fullest sense, to save the lost. His chief concern was with the soul of man. His appeal, too, was to the individual rather than to the crowd. His purpose was to change man by moving the conscience rather than moving the state. His hope was in the world of the spirit. The deepest thing in man is his religion. To change a man's religion, his spiritual outlook, is to change the whole man. Hence, our Lord brought the religious factor to bear on the social life.

Our Lord's aim was not to impoverish the rich so much as to enrich the poor. He saw that the canker at the heart of society was selfishness. He gives to the world the noblest example of self-sacrifice that the world has yet seen. He invites His disciples to take up their crosses to follow Him. The Christian life is based entirely on the principle of self-sacrifice, and the way to heal the world's sores is to propagate Christian principles.

Life's joys will be increased not so much by the increase of wealth as by the inflow of the purifying and regenerating spirit of Christ. The risen Christ can remove life's discontent by lifting the heart above its environment—into union with Himself.

Devotion to a risen Savior, submission to the will of Him who was the very incarnation of disinterested love, would cure society of its blighting ills.

Still further *secularism*, or the secularizing tendency of the age can be best met by the Baptists' view of the ideal kingdom. Baptists stand for the spiritual nature of Christ's kingdom. The risen Christ is the spiritual head. His will is the law of the spiritual life. His citizens are the spiritually minded. His aristocracy are the pure in heart. His mission is spiritual. The weapons used in the advancement of His kingdom are "spiritual, not carnal". The basis of this kingdom is sacrifice—the sacrifice of the lower to the higher. The joys of the kingdom are spiritual and its rewards are spiritual. To get society to understand and properly value the spiritual teaching and power of our risen Lord is to stay the advancement of the spirit of worldliness.

The genius of our Baptist churches is in sympathy with what is best in the *modern spirit of progress*. Yet the church is not, in the first place, a democracy. It is a theocracy. It is democratic in that it realizes in the fullest sense the government of the people, by the people,

for the people. The will of the people is the law of the church's life. It is theocratic in that the risen Savior is in the church and in the hearts of believers. Spiritual democracy is the rule of the redeemed of God, of the people, as indwelt by the Spirit of God. In the truest sense the church of Christ is the only body of people who can cry: *Vox Dei vox populi*.

From the spirit of the age we can learn much. To it we can render much help. We can ennoble it, sanctify it, deliver it from the weaknesses inherent in it, by bringing it into submission to the will of Christ.

All that we are, or hope to be, as a society of believers, is due to the high value which we place upon the resurrection as witnessed to in the rite of baptism. On this, there can never be any compromise. To stand fast for our distinctive principle is to stand for New Testament truth. Our firm adherence to our outstanding principle is our guarantee for the future. Amid the clouds of conflict which gather around the church, our course is clear. The issues are certain. A risen Christ is the subject of our preaching, the object of our worship, the guiding and governing principle in our church polity. He is our bond of union, our inspiration for service, as He is our hope for eternity.

THE CHRIST MYTH THEORY.

ITS SERVICE TO THE UNDERSTANDING OF CHRISTIANITY.

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During the last years before the war many people were startled by what seemed to be a reappearance of one of the ancient heresies of the Church. It appeared in various quarters in England and on the Continent and seemed so remote from the accepted facts of Christianity that its opponents were only concerned to refute its affirmations. There was also the important fact that the majority of Christian people were living under the influence of the strong humanitarian movement of the last two decades and they were quite content with any interpretation of Jesus which laid sufficient emphasis upon the human worth of His teaching and life. They felt the need of no other gospel than that which told of Jesus as the man amongst men, the true Son of Man, who was the image and promise for all other men. That was a gospel which was readily understood. It made an immediate appeal and it agreed with the growing social sympathies of the age. In a day when most men thought that they agreed with Sir William Harcourt's aphorism "We are all socialist's now", we were satisfied with an understanding of Jesus which placed Him completely in the human category and made Him the leader of our social movements. Into this satisfying condition there came the challenging assertion that there never was any historical Jesus, that the Christ of history was a myth, a story fabricated out of the sun-god myths of an earlier age. Such an assertion struck at the very heart of modern Christianity and the battle was immediately set between modern orthodoxy and the new heresy. The records were appealed to by both sides, and the victory

evidently went to the upholders of the fact of the man Jesus, when a leading professor of history in one of the old universities, who had no leanings towards historical Christianity, showed that the new theory was impossible, by a simple appeal to the recognized canons of historical criticism. The heresy was discredited from its birth, and with the outbreak of the war it was forgotten. But heresies are always signs of the times. They are not due to a desire for novelty. They do not appear because the originators have nothing better to do with their time. They are a criticism of the prevailing beliefs and they arise because those beliefs do not meet the full needs of the soul. The object of this article is to suggest that recent experience has made it possible to appreciate the value of this heresy as a contribution to our understanding of Christianity.

The advocates of the Christ myth theory called attention to two startling facts in the letters of the apostle Paul. Those writings are the earliest of the Christian documents. In the first place there is the strange omission of any definite reference to the teaching and ministry of Jesus. We should find it hard to think of a Christianity without any Lord's Prayer, without a single parable or precept, or incident of ministry. Yet we are told that is the Christianity which is offered to us in the writings of St. Paul. What impression of Christianity would a Roman citizen have received if a copy of Paul's letter had fallen into his hands? Would he have thought of a remarkable man or would he have recalled the mystery religions which had found their way to Rome from the East? In the second place there is the emphatic inclusion in the writings of Paul of the death and resurrection of Jesus. "The Jesus with whom Paul deals is a Jesus who never did anything, never wrought a miracle, never performed a deed of mercy and never uttered a word of teaching, but simply died and rose again from

the dead." That is to say, the Jesus of Paul's letters is not the Jesus of the Gospel story. Then follows the contention that an actual Jesus of Nazareth is not necessary to Paul's conception of Christianity; that were it proved that Jesus never existed or that Paul never knew Him, Paul's Christianity would not be altered one whit.

If we ask from what source Paul obtained his gospel we are reminded of the existence of Gnosticism and the Mystery religions. Gilbert Sadler writes "In that circle, the 'Christ' was a divine figure in Jewish minds and he was set forth in The Book of Enoch (B. C. 70) as one eternally with God. The Gnostics added the term and the Figure to their idea of the Logos or Primal Man, who had descended to earth, being crucified in so doing, and had risen to lift men to eternal life. The Cross, to Gnostics, meant the boundary between the eternal and phenomenal: and in it the Son of God was fixed". The center and soul of this Gnostic religion was "the Cross the power of God". It was the symbol of the great world passion, the sacrifice of God in creation, Deity laying down His life in the matter and form of the universe and in the life of men. Four hundred years before Christ Plato had taught that the Eternal and the phenomenal were united in the form of a χ . The χ is everywhere. Man himself is in the form of a cross. One of the early Church Fathers taught that the true attitude in prayer was with arms outstretched, man presenting himself before God in the form of a cross. In other words the truth of the universe which is the union of the eternal and the phenomenal is a cross, it is God's calvary. It is the place where God gives Himself in and for that which He has made. So the advocates of the Christ-myth theory contend that the crucifixion and resurrection which are central to Paul's teaching are not the crucifixion and resurrection of Jesus of Nazareth, but the incarnating of God in the matter and form of the universe, and in the life of

man, that He may rise again and take with Him into the true glory of life all that He has made. In other words God is not a spectator of our world, He is not its creator from afar, He is a sharer from within through the presence of the Logos. There is not a pain or sorrow, not a victory or defeat in all the universe that is not shared by this immanent life.

“Come, come see the secret of the Sun
The sorrow that holds the warring worlds in one,
The pain that holds eternity in an hour;
One God in every seed self-sacrificed;
One star-eyed, star-crowned universal Christ
Recrucified in every wayside flower.”

The Gnostics, being dualists, placed the Supreme God outside the phenomenal world, as Plato did. Hence this descending God they called the Logos. The advocates of the Christ-myth theory hold that as Christ is no man, so He is no mere second divine being, Christ is the term for God Himself.

On historical grounds, which have been abundantly stated, it is not possible so to explain the appearance and message of Christianity. The present writer is convinced that historical Christianity originated in the life and death of Jesus of Nazareth. But it seems to him that this revised heresy is significant to those who are willing to consider the reason for its reappearance. It means that any statement of Christianity which so interprets Christ that He has no value for our understanding and knowing of God is not sufficient to satisfy the mind and heart of man. Jesus the social reformer can never take the place of Jesus the revealer of God, “the express image of His substance”. Christianity means more than the crucifixion and resurrection of the chief son of man. The soul of man needs more than that to reconcile him to the fact of God in a world like this. We need a God

to whom creation is a continuous act of self-giving and to whom redemption is an agony as He bears the pain of sin, giving Himself that He may lift man out of the pit into which he has gone. Our claim is that in the historical fact of Jesus we have the revelation of such a God, and that it was in the light of that life that Paul came to give Christ a cosmic significance.

The facts of the world are too strong to be met by a theory. The scientist arrays before us the voiceless pain of the world, our own experience has brought us the knowledge of pains that rack the body and ills that break the heart, and seemingly the fiercest pains are reserved for those whose goodness is the light and whose love is the glory of our world. The first cry of man in some circumstances is that there is no God, or if there is, He doesn't care. What reply has God to make to the man who says that he never asked to be born?

“Is there not wrong too bitter for atoning?

What are these desperate and hideous years?

Hast thou not heard Thy whole creation groaning,
Sighs of the bondsmen, and a woman's tears?”

It is the fact of Christ, the Christ of the Gospels, and that Christ as the revelation of God and His earthly story as a transcript of divine experience in the world that makes religion possible. Only a God who has been man can help us. A theologian of the Victorian age wrote a volume to prove that the Supreme God can know no pain. We reply out of an experience that throbs with pain that such a God is no use to us. In Christ we find a God who meets our need. He is God for us. He is God with us. And He is most God for us, when as man He endures and suffers in the strength of love.

We know today the experience of pain if we have not fathomed its meaning. Europe is white with crosses, the outward and visible sign of the wounds that will not heal.

And in the dark hour when the heavens frighten us because they are so calm, so undisturbed by the ruin of our hopes, when there is no sign from God, Christ comes again and He shows us His hands and His side. They are the sign and our wounds are the countersign. They are God's sign. He is with us. To meet our case we have a suffering God. What God is, what God is for us, is revealed in Christ. Christ is not a solitary **man crucified** in the midst of our world struggle. The cross and resurrection are not isolated events. They are the sign of God's perpetual sacrifice and victory. We do not suffer alone. We do not fight alone. We suffer with God, and with Him we win our victory. The faith for which the Christ-myth theory is a protest is made possible when we see Christ as God's historic declaration of His active, co-operating, suffering, triumphing presence in the world.

THE GUARDIAN OF THE GATE.

BY REV. A. D. BELDEN, B. D.

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There is nothing that brings true mysticism into such disrepute as the insistence upon a mysterious interpretation in matters of religion where an obviously simple one is possible and apt. Religion of course must ever possess its mystery since God is infinite, but also the devout soul will always be growing in the knowledge of the infinite. It is indeed our bounden duty to be ever extending the frontier of understanding into the no-man's land of mystery.

A striking illustration of this undue mysticism in interpretation is provided by the treatment meted out to Christ's famous saying concerning the keys of the kingdom of heaven. "Thou art Peter, and upon this rock I will build my church . . . and I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven".

Here Jesus is conferring upon someone a truly awful power, sublime in its possibilities of good, heart-shaking in the magnitude of its responsibility. In somebody's custody lie the keys of that kingdom of light and love and divine treasure, for which all humanity yearns. Some privileged person or persons guard the gateway to the Perfect Social Order, the reign of God on earth. Who is it?

SAINT OR SAINTS.

Rome answers St. Peter, to whom these words were uttered, and his successors—those connected unbrokenly with him through the physical contact of the laying on of hands. We are all familiar with the idea—used often

jocularly—of St. Peter as the warden of the gate of heaven. The objection to this is not so much that the power is thus conferred on certain men—the power in the present writer's view is for any who can successfully claim it—but that it should be viewed as given *exclusively* to these men. There are at least three overwhelming objections to such an interpretation.

1. It is contradicted by experience. It limits to a certain order of men the power of opening, *not the church, but the Kingdom of God*, to their fellows. But this power has been wielded by many outside the order recognized by Rome. Will anyone in these days deny that John Wesley, Charles Spurgeon, F. W. Robertson, D. L. Moody, had the power to bring men into the Kingdom of God?

2. It implies a unique sanctity in St. Peter whereas the context shows him falling speedily under the heavy displeasure of Jesus. No one cares to deny that Peter became a great saint, but that he was the recipient of peculiar and exclusive grace at this point is not at all apparent. "Thou savourest not the things that be of God, but the things that be of men." "Before the cock crow thou shalt deny me thrice."

3. The parallel passage in St. John in which Jesus speaks of the power to bind and loose is addressed not to Peter, not even to the twelve apostles merely, but to the general company of disciples gathered in the upper room.

Protestantism has generally asserted that "the rock" to which Jesus refers is the confession of St. Peter, but unfortunately this looks too much like special pleading and it reflects Protestantism's general lack of imagination. What becomes of the play on the word "rock" if Peter is not primarily meant. It is Peter who is addressed, but not Peter as excluding others but *as a type*. This makes all the difference. It is Peter as an individual soul testifying to the overwhelming beauty and power of

Christ, acclaiming His Saviourhood, witnessing to the Gospel, whom Christ hails as the rock-foundation of His Church and to whom He gives the power of the keys. But wherever that state of soul is found in Peter, or John, in Jones or Smith, in Joseph Parker or Bishop Crowther there, fashioned out of the rock of conviction is the Church of Christ and there using the mighty key of witness, is the power of turning men of God.

THE KEEPER OF THE KEYS.

We see then clearly at last who it is that is called upon to bear this grave responsibility. It is none other than the true Church of Christ on earth, each several member coming into possession of this power according to the intensity of his or her conviction and the faithfulness of his or her witness. And is it not exhilarating to realize the sublime confidence in His true church which this statement reflects on the part of Jesus? Is it not thrilling to feel that the key—the key to that Kingdom Divine for which the hearts of all in their secret depths are yearning—is here to our hand? It is no uncommon experience for men to stand baffled, defeated before a closed door, because the key is not forthcoming. Suddenly there goes up a shout, “The key is here! the key is found”! Now we go in! we go in! According to our Lord there is no room for doubt but that the church will, ultimately, be faithful to her trust. He does not anticipate failure for ever on her part. Clear-eyed as He was concerning the faults and failings of His disciples He nevertheless asserts the invincibility of the church. “The gates of death, or hell, shall not prevail against it.” In these days of a widespread consciousness of the church’s failure it is well, to remind ourselves of this high faith of Christ’s in the ultimate honour and triumph of His disciples.

Here then is the great simple meaning of this supposedly mysterious saying of our Lord’s. It is the strong-

est possible statement of the responsibility of every Christian disciple and of the church for such a witness to Christ as shall, by the conviction it brings to men, open to them the gateway of the Eternal Kingdom. The guardian of the gate is *every* true Christian soul, and *all* true Christian souls, whether Catherine Booth or Katie Lee, the Angel Adjutant, opening the way of life to hardened criminals in modern London, or St. Peter or St. Paul, opening the mystery of the forgiveness of sins to citizens of the Roman Empire.

THE KEYS THEMSELVES.

And these keys, what are they? Christ speaks as though there were a bunch of them—keys it may be of outer and inner doors, or of lower and upper locks, for possibly the gates of the kingdom do not yield easy entrance.

Is it not difficult to see that at least there are three keys that need vigorous use to ‘open the kingdom of heaven’ to other souls?

THE KEY OF CONVICTION.

There is the key of a great conviction. Only a convinced soul can convince others, only a convicted church can convict the world. Peter’s blessedness consisted in the uprush within him of an overwhelming conviction as to the dignity and worth of Christ. Here was the One who must be obeyed, here was the King of the Kingdom! The Spirit of the Father working in his soul had illumined his understanding of Jesus and the great testimony leapt to his lips and would not be kept back—“Thou art the Christ, the Son of the Living God”. Jesus was the highest he had ever seen or known and Peter chose the highest term he could find in which to express the overpowering sense of Christ’s worth that had come to him. It is significant that St. John associates this power of the keys with the gift of the Holy Spirit whose work he de-

finer peculiarly as that of conviction. The world is always wanting to know, very wistfully, how far the church is really convinced of its own beliefs and it is very weary and impatient of a mere 'hearsay' testimony. It listens for the ring of genuine conviction in our voices and it looks for the hall-mark of sincerity in our lives.

This key is only produced in the foundry of experience. It cannot be glibly assumed. The imitation key is not weighty enough to turn the lock. It was because Peter had been with Jesus that he knew his Lord's worth. His conviction was rooted like rock in the everlasting mountains of reality, unmovable, unshakable, capable of bearing any weight.

"Whoso hath felt the Spirit of the Highest
Cannot confound Him or deny,
Yea—O World—though thou deniest,
Stand thou on that side—for on this am I."

Wherever such profound conviction exists there is the power that moves the doubting souls of men to make fresh trial of faith. 'Do you really believe?' is the world's yearning cry to the church, and only a confident and evidently genuine 'Yea' will win a respectful hearing for the great message.

THE KEY OF WITNESS.

It is a bunch of keys. Where one is the other will be. Let this conviction seize upon a soul and it cannot keep silence—the news is too good—it means too much for other souls, to be kept to oneself. And what a difference it makes to use this key of witness. Suppose this witness had never been heard in the British Isles as it has not yet been heard in certain districts of Central Africa. Just as the men whose sight has always been normal cannot understand the blind man's agony and loss, so we who have grown up in a land of light with an open Bible and a free witness fail lamentably to realize the loss that its

absence means to a land and people. The condition of our evangelized country is like that of a vestibule to the Divine Kingdom, the door of which is ever and anon opened so that through it there comes streaming the light and beauty of the Kingdom inviting all to enter who will. But in lands where the gospel is little or ill-known there is no such opening door yielding illumination and providing a constant attraction and invitation.

It is very wonderful what the personal use of this key of witness can accomplish. One thinks for example of an obscure youth whose name is not known to history. He was an apprentice to a small shoemaker in Kettering. Being a Christian youth he saw no reason for remaining silent about it and in a shop, the moral atmosphere of which was decidedly bad, he raised the standard of Christian purity. How far he affected the shop is not known, but how far he affected the world is better appreciated. For a companion apprentice became interested through his influence in the Kingdom of God and passed through the gate that he had opened. The young man he influenced was William Carey, and with that noble pioneer of Missions there passed through that gate potentially a countless host of souls from all the nations upon earth. It is a thrilling privilege to be a guardian of the Gate.

When will the church rise to the full splendor of its power of witnessing for Christ? So many of its members are dead and silent. Just a key-word or two would introduce needy souls about them to the comfort and the glory of the Kingdom, but those words are not uttered, the witness is not borne. "Whosoever sins ye retain on earth, they shall be retained in heaven", there is expressed your awful responsibility and mine, if we are unfaithful in our witness. How many souls may still be fast-bound in the foul prisons of sin because you have never spoken a liberating word of testimony concerning the saving grace of God in Christ! Be not idle janitors

of such a store-house of treasure as is the Kingdom of Heaven! Jesus warns us that upon the faithful witness of His disciples God has placed the full weight of human destiny, if they do not spread the light, darkness will still possess the people. There is an ancient legend that the Angels of heaven said to the Lord upon His ascension—"Lord! What are the prospects of the Kingdom upon the earth"? And He replied, "I am trusting to Peter and his fellow disciples". "But, Lord", asked the angels, "suppose they fail you"? "I have no other plan", said the Lord solemnly, "they will not fail". He has no other plan. For good or ill the salvation of men depends on the testimony of men. "Ye shall be my witnesses" is the Lord's chosen method of bringing the world to God.

THE KEY OF SACRIFICE.

The third key that hangs on the bunch at the guardian's girdle is the key of suffering. The blood of the martyrs is the seed of the church—it is the 'open sesame' of the Kingdom of God—for it is the irrefragable seal set to their testimony. Men may champion an error or even a prejudice and a delusion in the stubbornness of intellectual pride, but they will only suffer—as Christian martyrs have suffered—for what they feel to be real and true. Nothing has won a hearing for Christ with the world so surely as His Cross. It is a master key.

"He only could unlock the gate
Of heaven and let us in."

And when men see that key in our hand then they know we have the wardenship of the gate. It is often the crowning argument, the final appeal. When Paul looked upon the stoning of Stephen it was the beginning of the great change for him. For every martyr that Rome slew an inquirer sprang up to knock upon the sacred gate and to find entrance. The terrible Boxer rebellion in China some twenty years ago tore up Christian churches by the

roots, but in doing so it scattered the sacred seed of testimony far and wide through China and by blood-marked doors souls crowded into the Kingdom of Christ.

“Love’s strength standeth in Love’s sacrifice”, and when men see what we can suffer and sacrifice for the Kingdom they begin to take it seriously at last.

Do you remember what Little Em’ly said in her memorable letter to David Copperfield, “When I see what you and uncle are, I can think what God is like and I can cry to Him”. Their patient self-sacrifice had flung open the door of heaven to her.

OPEN SESAME.

In the providence of Almighty God every soul stands in a relationship of unique power to some other soul or souls, parent guardian, confidential friend, hero or heroine, to some circle of acquaintance. If this soul finds Christ those others will find Him. If this soul says ‘Come’ those others will come. Could any soul for one moment have even a partial vision of that Divine Kingdom, its infinite wealth, its manifold glories, its deathless art, its rapturous harmony, its ineffable peace, its infinitude of blessing, no soul could refuse the majestic privilege of opening the Kingdom of Heaven to new believers. Consecrated lips would burn to utter the magic words of grace, dedicated lives would mount with holy joy the altars of sacrifice, all would thrill with eager haste to fling open the gate of the new life to the perishing souls about them;

“That happy gate, which leads to where
Love is like sunshine in the air,
And love and law are both the same,
Named with an everlasting name.”

A COMING TEST.

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We are told that as Horace Bushnell and a friend were returning home one day as night was approaching, on coming to the top of a hill the view was so impressive his companion said to Bushnell, "One of us should pray". Thereupon the great preacher dismounted and prayed so effectively that his friend afterward declared that at the time he was afraid to stretch forth his hand lest he touch God. Thus occasionally to be made keenly aware of God's nearness is no doubt profitable, but the realization of God's presence of which Faber speaks is much more profitable as well as more in accord with the facts of Christian experience:

For God is never so far off
As even to be near.
He is within. Our spirit is
The home He holds most dear.

To think of Him as by our side
Is almost as untrue
As to remove His shrine beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth
Myself God's sanctuary.

The Almighty is constantly with and in His people, and through them and His Holy Spirit He is constantly operative in the great field of human life. History shows that there is a rise and fall in this divine activity among men, or at least in the manifest results of this activity.

A graph of the development of Christianity in the world would, in broad outline, be like a cross section of the United States from the Virginia shore to the crest of the Rockies; first a rapid rise, then a slow decline followed by a slow ascension to the present height. What lies ahead—still higher heights, or another downward slope?

When Jesus reminded the cavillers of His day that they should have been able to read more accurately “the signs of the times”, He evidently meant to tell them that there was something inherent in the days they were passing through which furnished rather clear intimation of the future developments of God’s plans. What was true of those days is doubtless also true of these, so let us venture a little in an effort to discern the signs of our times.

I.

Men want to be happy. In order to be happy they believe they must have good health and a bit of wealth. Consequently men are everywhere seeking health and wealth. They are willing to pursue vigorously any line of activity which promises better health, or, more especially, larger wealth. Christianity’s contribution to health was doubtless much more clearly recognized during its early history than more recently. Gifts of healing were prominent in the early church. But today the contribution of Christianity to health is emerging from the obscurity so long surrounding it. There appears to be a revival of the gift of healing, and it is not unreasonable now to assert that science and experience have demonstrated that the fundamental principles of Christianity faithfully embodied in life are tremendously favorable to good health. But the recognition of this fact, while already wide-spread in this and some other civilized lands, is not in any country as universal as it will be, and consequently has only begun to make its influence felt in favor of Christianity.

Today we are witnessing what is almost a new thing under the sun. We are beholding emerge to recognition from the mists of the centuries, for the first time in Christian history, another vital relationship between Christianity and the world's happiness. To some Christians this recognition comes with the paralyzing effect of an apparition, to others with the quickening effect of a galvanic current, and whether its total effect for the church of the future is to be for weal or woe remains to be seen.

In the baldest terms the relationship in mind may be stated thus: Christian living brings wealth—wealth not simply in a spiritual sense, but in an absolutely material sense—dollars and cents, houses, lands and such things.

That Jesus taught this truth is made indubitable by such statements as these: "Blessed are the meek: for they shall inherit the earth". In view of Old Testament teachings (Ps. 37, especially v. 9-11; 25:9-13, etc.), and of other affirmations of the Christ, it seems entirely uncalled for and not a little unreasonable to *delete* from this strong expression "inherit the earth" (land) all reference to the material world. From Romans 4:13 and other passages it is clear that Paul understood the inheritance to take hold on the material and so taught. "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands for my sake, and for the gospel's sake, but he shall receive a hundred fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life". (Mk. 10:29f.; cf. Matt. 19:29; Lk. 18:29f.) Equally certain is it that this truth, since the early beginnings of Christianity at any rate, has rarely been clearly recognized by Christian teachers, and never has it been specially stressed in the thinking of the church.

II.

Different times, however, have fallen unto us, and well may some compelling voice ring out to the people of God today, as rang out Joshua's at the Jordan, "Ye have not passed this way hitherto". For today we face both the clear recognition and the earnest stressing of the fact that meekness is a "world-conquering principle", that godliness is profitable in the life that now is with respect to such crass things as real estate, personal property, etc.

The clearest, most emphatic and comprehensive statement of the relationship of Christian living to material prosperity is doubtless that of Roger W. Babson, President of Babson's Statistical Organization, in two recent volumes entitled "Religion and Business", and "Fundamentals of Prosperity". This man of wide experience and recognized good judgment says concerning the "meek": "These are the people who seek to know the will of God. They are the people with a scientific frame of mind who meekly seek the truth, who meekly preach the truth, and who meekly adapt their ways to the truth. Of course, such people will inherit the earth. Nothing else could happen". He calls attention to the fact "that the church people of most communities are the more prosperous people of those communities", and gives it as his personal conclusion that "interest in the church is the *cause*" of men's success, "rather than the *result* of their success". Many unsuccessful persons come to him for help in a business way. "Whenever", he says, "I have occasion to have any business dealings with one of these unfortunate people, I always see the reason why they are not succeeding. They lack religion". "Ninety-five per cent of the people who do not get along well materially owe their misfortune to the lack of these religious qualities of faith, industry, courage, imagination, and thrift". In one paragraph he sums up his contentions thus: "Statistics teach that a business man will be happiest by fol-

lowing the teachings of Jesus; statistics teach that the Golden Rule is practical; statistics teach that prayer is a real force with unlimited possibilities; and statistics teach that religion is the greatest of undeveloped resources”.

Now if this were a lone voice crying in a wilderness, its cry would merit consideration. But it is neither a lone voice, nor is its cry reverberating in a great waste. Other voices are heard, and while, like nature to those who love her, they speak a “various language”, the heart of their message is identical. Moreover, their cry is falling on the ears of multitudes many of whom are prepared to listen sympathetically, if not altogether intelligently, to their message.

III.

Workingmen are ready to listen sympathetically. Such teaching is in line with their contention that justice requires that a larger portion of the production of their hands and minds be allowed to the producers. They are sure that Christian principles applied to industry would bring them great material betterment. Less profit would go to capital and larger returns to labor. To be sure, the application of the truth they regard so sympathetically is the application to the “other fellow”, and many of them would be quite unwilling to apply the same truth to their own lives, yet it is a comparatively easy step from the conviction that they would profit by the reign of Christian principle in the life of the employer to the recognition of the fact that the rule of such principles in the life of the employe would also be profitable.

Business men as a class are possibly less in sympathy with this new message than workingmen, yet clearly they are manifesting interest in it. Babson’s books are selling by the thousands. He and others who write and speak essentially the same message are being listened to by

thousands of all classes of business men all over the country. Furthermore, here and there employers are beginning to test the practicability of the Golden Rule in business, and some at any rate are thereby finding increasing and even phenomenal success.

Not only in Christian lands, but all over the earth the ear of man is being attuned to listen kindly to this message. A newspaper correspondent in China last year wrote:

“A leading official of the South was asked by your correspondent, ‘Why don’t the North and the South get together? Can’t you see that this division is injuring China in the world relations?’

“‘I can tell you in one word: Selfishness’, he replied. ‘It is selfishness in the North and selfishness in the South.’

“‘What is your solution?’

“The official answered, ‘I am convinced that nothing can save China but religion’”.

A Southern leader and vice-speaker of the first Senate, addressing recently a large assembly of both foreigners and Chinese, said: “China needs Christ, and the best contribution we can give to the rebirth of the nation is to bring Jesus Christ to the people. There is a growing sense among our leaders all over the country of their powerlessness to make the country stronger and better”. As the leaders of China are reasoning, so are the leaders of other lands also. Wherever the missionary has gone with his message and labors of love believers have been found. A few years and these believers compel acknowledgement from all that they are more intelligent, of better character and more prosperous than the masses about them. They constitute evidence of a power to uplift that cannot be either overlooked or denied. The peoples of the earth may be very far from a readiness to accept Christianity *en masse*, but beyond question there are

myriads upon myriads who are longing to share in the better health and enlarged happiness and prosperity which are being enjoyed by the Christians among them, and who are becoming more and more fully persuaded that the readiest and surest way to these better things is through the acceptance of Christianity.

Christianity has now made contacts with human life almost universally, and wherever the gospel has gone large benefits have uniformly come to those accepting and practicing its precepts. To sustain such a statement is today a comparatively easy task; to deny it is to invite annihilation by an avalanche of fact. These facts are becoming more widely known among all peoples through almost innumerable channels and are preparing the minds of men to receive sympathetically the message that shall rightly explain the facts. Indeed, it is difficult to understand how such vast accumulating of facts could have gone on much longer without compelling from some quarter a clear and ringing declaration of their import. And now that the fundamental relationship between righteousness and prosperity is being not only recognized but emphasized, must we not assuredly acknowledge that the times give great promise of a favorable hearing? Or can we expect that this message will fail to have its "day", as every other new phase of truth has enjoyed its season of special prominence? If we catch correctly the testimony of history, we shall surely expect this truth to be receiving shortly from many sources more stress and acclamation than it deserves.

IV.

If, then, it is to be clearly and perhaps over-emphatically pointed out to men that Christian living brings prosperity, what are likely to be the results?

A bit of recent history intimates rather clearly one thing that may be expected. At the beginning the agita-

tion against liquor in this country was based on moral considerations. It was maintained that liquor was hurtful to human life, that it made homes infernos, injured human bodies, laid its blasting hand on unborn children. From platform, press and school books these things were taught, but prohibition came not. Then came the recognition that the use of liquor was an economic evil; that it was costing the nation, the states, municipalities, corporations and individuals millions of dollars annually. With this economic argument in the forefront the campaign against alcohol went rapidly forward, and some years before even the most sanguine had ventured to predict, prohibition was written into the constitution of the United States. Other arguments for prohibition had prepared the way, but it was the clear demonstration and the wide recognition of the fact that prohibition would be better for the country economically that brought the victory. Thousands were won to active espousal of the prohibition cause by this argument who had been little, or not at all, moved by the moral arguments.

Now the economic argument is coming into use with respect to Christianity. It is as valid with respect to Christianity as with respect to prohibition. There can be brought to its support facts, facts and yet more facts. What are likely to be the effects of this argument as it finds place in the thinking of men? Will thousands come rushing to the support of Christianity as they came hurrying to the support of prohibition? Is the church about to face the supreme opportunity of the Christian centuries so far, the grand culmination of nineteen hundred years of ceaseless activity? And what prospect is there that the opportunity will be met with sufficient wisdom to avoid a catastrophe similar to that of Constantine's day?

That the economic argument will bring many to a favorable consideration of Christianity may safely be accepted as a certainty, and the number throughout the

world is likely to become enormous. From the recognition of the fact that Christian living brings prosperity to men and nations there may easily arise such a knocking for admission at the door of the church as history has not yet seen. And assuredly, if that knocking comes, it will be to the church both a supreme opportunity and a superlative test.

For those multitudes will approach the church with motives not always simple and pure. "Rice Christians" will then be found everywhere. Many will come, as in Christ's day, for the loaves and the fishes, caring little for the teachings. That they come will furnish the great opportunity, that they come from mixed and even selfish motives will constitute the fiery test. To welcome without sifting will be courting irreparable ruin. Will the church do the sifting?

V.

It scarcely needs to be said that the necessary sifting will not be done unless the spiritual ideals of the church are maintained and elevated, unless the supremacy of the spiritual is kept clear. In many of the denominations of today Christianity is too much a matter of the head and too little of the heart; too much the confession of a creed and too little the devotement of a soul. Whoever would safeguard the future must cling to sound learning, but give himself with utter abandon to the "tillage of the heart".

If, then, we have in any sense correctly discerned the signs of the times, it is of the gravest importance to Christianity and the world that the spiritual nature of the church be exalted, that the essentiality of a regenerate church membership be stressed. And what one among the denominations of today is as well qualified to render this needed service as the Baptists? In the light of our history and present standing we may well ask ourselves,

and the world may well ask us, whether God has not brought us to the kingdom for such a time as this.

At least two-fold should be our service as a denominational body in the present crisis. First of all, by the prestige and power given to us, we should strive earnestly to assist other evangelical bodies to appreciate the essentiality of regeneration and spiritual living. The more difficult and delicate part of our task will lie here, especially if we postpone a more vigorous undertaking of it. Indeed, whatever is accomplished at this point must be done quickly. An increasing membership is attractive, and the deleterious effects of receiving unsaved people into membership are usually not immediately discernible. There is in some denominational bodies today a rather marked tendency to substitute instruction for regeneration in the Christian process, and it is almost inevitable that such bodies will find in such an opportunity their undoing, unless that tendency can be checked before the pressure on them becomes great. As a great body of the Lord's people we may well ask ourselves, therefore, whether we are at the present moment sufficiently faithful to the task assigned us. It is not enough to point with pride to the past.

“We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,”

and the question is as to our fidelity just now. And the urgency of the need that our faithfulness at this point come under careful review may be partially estimated by the fact that rather increasingly it is being whispered abroad that even the Baptists are lessening their emphasis of the spiritual.

The second aspect of our duty as a denomination in the coming crisis is to maintain steadfastly our adhesion to a spiritual church membership in the midst of the upheaval and confusion which will surround us and the

temptation which will come as a rolling tide upon us. Are we able to endure the baptism with which our forefathers were baptized? Will our children be able to endure a severer baptism? It will not be easy to see the wealthy and the wise according to the estimates of the world turn from our doors and enter those of other denominations; to see these denominations rapidly overtake and pass us in church membership and bulk of activity. Today we are second to none. Can we, in stedfast adherence to unpopular truth, bear the acid test of taking second, or third, or even lower place? And to make adherence to the truth still more difficult, in addition to this loss of rank and prestige, the charge of intolerance will be hurled against us. Loyalty will be branded as bigotry, and devotion to Christ as unworthy assumption of superiority. And the atmosphere of the times and the appearance of things will make it impossible for us to refute the charge. Verily our forefathers were brave, but we and those who come after us may need to be braver than they; our forefathers were strong, but we and our children may need to be stronger still.

But let us not be too much dismayed at the prospect. Loss of rank will not destroy us, nor will it much hurt us. Not our standing among the denominations need concern us, but our standing with the Christ. And the charge of intolerance under such circumstances should not be regarded as something to be shunned, but rather as something to be sought. For as we meet it we shall come again into company with the Christians of the first century. In many respects the whole world of the twentieth century is much like the Graeco-Roman world of the first century, and among the points of similarity is that of tolerance. "Never", says a recent writer, "was there a more tolerant age than that in which Christianity appeared. Racial and religious barriers had been thrown down. Men were everywhere exchanging religious views. Syncretism was

the religious hall-mark of the time. The empire was full of religious communities in which men of different races met. Men were willing to try every religion and philosophy in the field''. Into this atmosphere of tolerance Christianity came with a surpassing intolerance, and in this intolerance found one of the elements which contributed much to her safety and success. In a similar intolerance of love towards Christ and men we may well find our "refuge and strength".

If, in the stress of this promised crisis, we as a denomination shall fail, God cannot fail. We shall but compel Him to take the banner He entrusted to our keeping and give it to another people who will, at the price we are unwilling to pay, keep it from the dust, and the glory of service will have departed from us. But if we shall prove faithful, if the stuff within us shall be equal to the test, if God shall find us ready as a man to stand in the breach for Him, then shall the Shekinah-glory of an enlarging service be ours throughout the generations.

THE CHURCH'S CHOICE.

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The world is passing through a period of drastic change when all things are being made new. Living in this transition stage to some new departure in history we are like men

“Wandering between two worlds, one dead,
The other powerless to be born.”

This is an era of depression to many sincere lovers of the church of Christ, who fear that His gospel has failed, that His church has proved faithless, and that the world bids fair to vanquish the church. Other circles, among whom Satan has his seat, frankly rejoice in what appears the discomfiture of Christianity with the lessened prestige of the church. Other classes are neither depressed nor elated by the much talked of failure of the church: they are simply indifferent. “What’s Hecuba to me or me to Hecuba”? The less extreme sections of the labor world accept as an accomplished fact the empty pews, and, while conscious of no special hostility toward the church, they turn their minds rather to the Trades Hall. Many cultured men and women look upon the church from the historic point of view as something once of value to society, but now obsolete: from their philosophy they derive all the support needed.

Generally speaking, the attacks upon the church are made from three quarters:

(1) The proletariat or labor classes accuse the church sometimes of hostility, oftener of indifference, to the simplest laws of social justice. According to their mind the church has been the institution of the rich; the poorly dressed woman and horny-handed toiler have received a

chilly welcome as negligible sources of revenue; the back seats are for the poor while the "reserved" seats are for those who can pay earth's price in the house of God. They believe, or pretend to believe, that the church, so dependent on the contributions of the moneyed class, has permitted its ministers to become little more than the paid minions of the capitalist. To the church they say: "You have in the past cast in your lot with the capitalistic and privileged classes, whose sun is waning; in their fate you must share, and with them you must disappear as a clog upon the wheels of the chariot of human brotherhood. Let those to whom you pandered fill your empty pews. You blessed the success of the employers, you accepted endowments from them and proclaimed such as meritorious. You buried the rich with all the pomp of ceremony. You have not been the society of the homeless Prophet of Nazareth, but that of a privileged party which, through Socialism, the I. W. W., Trades Unionism, Bolshevism, is destined soon to be 'one with Nineveh and Tyre' ". The proletariat denies that it owes any of its present rights to the social conscience of the church; these rights were wrested from an unwilling society by labor organizations. The Christian pulpit is accused of a *laissez-faire* attitude toward the abuses of the day. The workers, it is said, were discouraged from taking drastic measures to secure more human and clean social environment and to participate duly in the good things of the earth. The church preached contentment with one's lot rather than aspiration toward a higher social status. It recommends to the worker acquiescence in the present order while it permits the employer to enjoy his ill-gotten gains, accepting his tainted money: the worker is asked to wait for his reward until he is received into Abraham's bosom.

In addition to this class partisanship, many workers charge the church with hypocrisy and worldly-minded-

ness in proving untrue to its own professed principles—the example and teaching of Jesus. Insincerity, disloyalty to one's principles, is the one damning sin in this workaday world. Jesus was a poor man, says the Trades Hall, and blessed poverty, while the church has too often blessed unquestioningly the acquisition of wealth. 'Blessed are ye poor', said Jesus, at the same time declaring 'it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God'. The church, fearful of any upheaval or change, has no claim upon the allegiance of those who earn their bread in the sweat of their brow.

(2) But the capitalists are almost equally dissatisfied with the church. Many charge the church with pandering to the masses, converting the pulpit into the platform of the proletariat, and construing Christianity as a social ethic rather than as a religion of communion with God. The employer goes to church expecting food for his soul and is served with the stone of socialistic ethics. He desires to acquire a dynamic of conduct, but hears only what he ought to do to his employes. Even the ethics of the pulpit is a class ethic: the rich man's duties are legion while no obligations seem to be laid upon the worker. Convinced that there is a decided tendency to convert the church into a politico-social institution to serve a world-affirming ethic he suspects that the church is more concerned about his purse than about his soul.

(3) It is one of the most sinister signs of our age that multitudes of cultured men and women are out of sympathy with the church's teaching and dogmas. The church appears to such to have failed to move with the onward march of mankind, and to be more interested in preserving stereotyped dogmas, than to discover new truth. Theology, once the queen of sciences, has nowadays few so poor as to do her reverence owing to her timidity, her protection of her weakness under the shield

of external authority, her backward-gazing aspect; while Christian philosophy independent of the church will give a thinking man a *Weltanschauung* by which he can live and impress unity and harmony on his life. These earnest, thoughtful men and women complain that the church, once the foster-mother of the university, has turned her back on the university, oblivious of the marvelous strides made by human knowledge within the last two generations. The church speaks to the twentieth century thinking men in the language of the first or of the sixteenth century. 'Why,' they ask, 'listen to preaching which does violence to one's reason'? The minister appears to them as merely an oracle-monger appealing to the prejudices and ignorance of the masses for whom he can overawe reason by authority.

This critical, and sometimes scornful, attitude is deplorably common. It would be little glory to the church to satisfy only the thoughtless while repelling cultured men. Christianity, to which the church is witness, should, and does, satisfy our whole being, intellectual as well as emotional: it must display developmental faculties which will give it leadership in the highest aspirations and maturest thinking of our race. It would be calamitous to human progress if Christianity were to lose its hold upon our students, philosophers, scientists, psychologists, and all who in art, music, drama, poetry, the daily press, and in many other ways, exercise a subtle influence upon the multitude.

A gentleman, richly endowed with the philosophic mind as with the mind of Christ, a regular worshipper in a church, the minister of which is educationally far above the average, asked me recently why the pulpit has such a pitiful message for thinking men who are not swayed by emotion. He feels the need of spiritual exaltation, which he finds only in the praise and prayers; during the sermon he thinks his own way to God because the

preacher speaks in a tongue unintelligible to him. A cultured Christian lady, who keeps abreast of the best thought in Europe and America, made a similar complaint, confessing that she was driven to seek in literature the food for her soul which she had a right to expect in the church. Another lady, whose life has been marked by sorrow and who has meditated deeply upon the things of the spirit, asked me why the church does not realize that educated people have souls and require guidance and comfort. These instances—chosen from three nationalities—could be vastly multiplied.

Such are the main directions from which the church is being attacked. Many believers are trembling for the ark of the Lord. Amid the flagrant evils and rampant materialism who will show us any good? Are not the majority of mankind at present in the religious attitude of the five and twenty men whom Ezekiel saw in a vision sitting between the porch and the altar, with their backs toward the temple and their faces toward the East, engaged in Sun-worship?

Bishop Gore, at a recent English Church Conference, declared, 'Except in the vaguest sense you cannot call England a Christian country'. Dean Inge, in his last book, takes a gloomier view in which he sees the glories of the church lying in the past. The book on "The Army and Religion", edited by Prof. Cairns, of Aberdeen, reveals some disquieting facts. Thus, although 80 per cent of the children are connected with the Sunday Schools, "about 80 per cent of the scholars are lost to the direct influence and service of the church and Sunday School from fourteen years of age and upwards", (p.122). Again, of the army then at the front, "the majority do not seem to think of religion at all" (p.49). A Presbyterian chaplain of a Scottish division declared "as a whole they are religious, but not Christian" (p.34). On p. 240 we find the startling statement, "That probably

four-fifths of the young manhood of our country should have little or no vital connection with any of the churches...is, perhaps, the most salient factor of our evidence''.

From the American religious press we might cite numerous instances to show that American Christians are also deeply concerned about the future while vigilant in the perplexities of the present.

The symptoms of the irreligious spirit are patent everywhere. While less than one-tenth of the population receive edification once a week in our churches, ninety per cent are for six days in the week exposed to the corruption of suggestive cinemas and indecent stages. Sabbath desecration has received a new impetus as a result of the war. The gambling demon has cast his subtle fascination upon thousands of our young of both sexes. Society has fallen into an orgy of self-indulgence, whether of an aesthetic or an ugly character. Moral and religious restraints have been loosened and the safeguards of decency cast off with a view to the untrammelled cult of Hedonism. There is a recrudescence of paganism and an atavism to naturalism. Divorce courts are congested with the business of unhappy wedlock. There is an alarming falling off in the birth rate. The church sometimes appears to have lost its influence upon the State, and is looked upon by the latter as a harmless private association. The conclusion arrived at by many is that decadence has set in in our Christian civilization. Whatever the glories of the church in the past the superscription of the mocking world over its door is 'Ichabod'. If the Great War did not demonstrate the failure of the church, the aftermath of the war has supplied evidence enough.

But this is not the last word. There is universal recognition that all is not well, but that is not synonymous with a confession that all is hopelessly bad. All is not well, but Christian faith affirms that all shall be well.

The heavenly Pilot has not abandoned the ship of the church to permit it to drift amid the rocks of industrialism and the shoals of international jealousies, or to perish on the tempestuous seas of worldliness. 'I am with you always' is as reassuring today as of old, and Christ remains the Yea of all God's promises. Our uneasiness about the present should not precipitate us into pessimism. Only a short and imperfect vision generates despondency. Our ears are so deafened by the tumults of the time that these appear more confusing and demoniac than those of any other age. Standing in the present we cannot view it in proper perspective.

There is another side to the dark picture: Christian idealism shines more brightly than ever in the world. We must look steadily at the whole canvas with heaven's shine as well as earth's shade. To do so let us contemplate it

(1) From the *historic standpoint*. Bishop Westcott remarked that the study of history is the best antidote to pessimism. Such a study proves to many a perennial source of optimism as to the unfolding of the divine purpose despite all 'this dread machinery of sin and sorrow'. Looking through the eyes of history our hasty view as to the failure of the church and the superlative sinfulness of our time is not corroborated. Our age is not the towering Himalaya of all history, as we imagined standing at close range. History reveals a vast landscape with many mountain peaks. It tells of other epochs when to contemporaries the cup of human wickedness seemed overflowing. It tells of other crises when mankind stood at the parting of the ways, challenging to decide the direction in which the world should move for another cycle. The picture thrown on the canvas is one of neither unrelieved shadow nor of dazzling light. But the course of human history justifies the belief that God has been at the helm with His guiding hand through all the striving

and the failure of man. A study of history which looks for its meaning and direction and principles confirms the faith that 'throughout the ages one increasing purpose runs'. We are living in spacious days; but spacious days lie also behind us, the days of Hebrew prophetism, 'the Glory that was Greece, and the Grandeur that was Rome,' the Renaissance, the Reformation, the science and poetry of the nineteenth century. The world has passed through eras as critical and perplexing to contemporaries as our own is to us.

The question of internationalism *versus* nationalism was presented to the ancient world 300 years before Christ in a more acute form than now; for a thousand years it occupied the minds of men and led to a reversal of the position of previous centuries. Among us there appear tendencies to revert to the position of two thousand years ago.

The rights of man were earnestly discussed in the Graeco-Roman world, especially in the later empire. The solution, or rather the failure to reach a solution, wrecked the most stable empire of old, and remains a beacon warning to us.

The Reformation period is instructive. To the Reformers, especially of the Teutonic North, the church appeared corrupt and saturated in worldliness, while to the Catholics the Reformers appeared demagogues inciting the masses into defiance of authority. Yet neither party was correct in its estimate of their perplexing age. The Church manifested vital and recuperative powers which astonished the Reformers in the victories of the Counter-Reformation. There was more true religion in the world than men were aware of, not only in the Teutonic North, particularly in the family life of Germany, but also in the Latin South.

The French Revolution, because of the callous bloodshed, the orgies of debauch, and the selfishness of the

leaders, appeared to most contemporaries as a diabolic and retrograde movement towards primitive savagery. Its opponents, the supporters of a perpetual *status quo*, fastened their attention on the concomitant abuses, which were too easy to find, overlooking the concatenation of events and tendencies with which that revolution was linked, and forgetting that the revolution was itself the outcome and nemesis of age-long abuses of feudalism. It is somewhat amusing to note the attitude of contemporary English writers, especially theologians of the Church of England, toward that Revolution which threatened their privileges by a disturbance of the balance of society. History has meantime pronounced its verdict, which is not that of the fearful English observers.

Was ever English morality at a lower ebb than in the age of Charles II.? Did the church ever appear more hopelessly the paralysed arm of the State? The *Journal* of John Wesley reveals an appalling apathy toward religion in English and American society in the eighteenth century. About eighty years ago Bishop Wilberforce wrote: "I think that the Church will fall within fifty years entirely, and the State will not survive it much longer".

Yet the church has survived all crises, and outlived its own blunders. Religion, as the instinct of the soul for communion with God, has never been, because it never can be, eradicated from the heart of man, while morality has increasingly extended its domain. Mankind has again and again returned in satiety and repentance from the cult of the flesh to that of the Spirit. History warns, but also encourages. The church's consciousness of its divine commission has ever reasserted itself. Guilty of many failures the church has been, but a failure it never has been as God's chief means of extending His kingdom on earth. Its conscience has never been atrophied, though at times its testimony has been more pronounced than at

others. The promised Spirit has never become quiescent. Within its fold in the darkest days have appeared prophets whose passion for God has been intensified by the surrounding wickedness. There is a tidal movement in Christian history as in all history. Dr. T. R. Glover, in a sermon on "The Vision of Christ triumphant" in the City Temple, said: "Once you find God in history you cease to worry. God is going on. God is working His purpose out, and there is no fear for the future of the Christian Church. That is the lesson of history".

(2) Equally encouraging is a *comprehensive view of the Present*. If we think, or look at, things *together*, the situation is far other than the enemies of the church or its fearful friends imagine. Undue concentration on the dark side generates enervating pessimism, while exclusive attention to the other might produce a lethargic optimism. It is as difficult for any of us to secure a comprehensive view of the multifold movements and currents and cross-currents of thought of the day as it was for the individual soldier or battalion in the Great War properly to comprehend how the war as a whole was progressing. It is more difficult. We can now look historically upon that far-flung battle line, the resultant of defeats and victories, of blunders and foresight, but *our* struggle is unceasing. Still, if we may not hope to pass an unimpassioned judgment upon our own tumultuous age, we can and ought to chronicle our victories as well as our apparent defeats. And we Christians can boast of our victories in the present as in the past. The church marches in the van of progress trailing clouds of glory. The world has not won its *spolia opima* from the church of the living Lord. A few facts, selected from many, are worth noting:

(a) Most of the activities and organizations that are pitted against the church as a proof of the church's failure are rather the outcome of the witness of the church in causing the Spirit of Jesus to permeate society, or are

evidence that when the church seemed asleep there were those within it who kept vigil, saw the gleam and followed it. The Y. M. C. A., Y. W. C. A., Salvation Army, P. S. A's, Fellowship Union, Young Worshipers League, Men's Brotherhoods, Student Christian Movement, are directly the fruit of the church or the results of the revolt of the spirituality of the church against formalism. These associations are carrying out or supplementing the program of the church by transmitting its message to larger multitudes. Some of these may be preferred to the church, but to the church as this or that organized denomination, not to the church as the Society of Jesus among men. They were inaugurated by those who believed in the church, who desired to assist the church to greater efficiency, and to multiply its activities. If we view Christianity as something vital, these associations may be regarded as new factors called into operation in the development of a living organism.

(b) It has often been pointed out that the State has been steadily stripping the church of its functions and undertaking many things which once belonged to the province of the church. Society has come of age and has undertaken to do for itself what the church once did for it. The church has therefore lost its almost universal social as well as political hegemony. The latter was a blunder (insofar as it was not the exigency of an earlier period), which has proved more productive of evil than good to the church. That the church has rid itself, or been rid, of such an incubus is to its advantage and means the release of its energies for its own specific function. Not the exercise of temporal power, but of spiritual power, is the proper sphere of the church. That some ecclesiastics yearn to have the mantle of political prestige thrown over the church is but an indication that the true spirituality of the church has not been adequately realized—that the idolatry of the past is not yet a dead cult.

That the State can now carry on independently of the church redounds to the credit of the church, and is a proof that the church succeeded well in a task once thrust upon it by force of circumstances. Confronting the barbarism of the West, after the fall of the Western Roman empire, the church survived as the one educating and civilizing factor in Western and Northern Europe. Hence church leaders felt it incumbent upon them to undertake many functions which were secondary to their spiritual task. The church carried on the Christianizing of the West until the State arose as an organized body to take over the functions of civil government.

The State appears to have gained most in the sphere of education, which has been for the most part taken out of the hands of the church and made a department of civil government—much to the annoyance of churches with a backward-gazing attitude. There was a time when, if society was to be educated at all, the church must undertake the task. It had a monopoly of learning and teachers. Let it be remembered that the education of Western civilization has been the product of the church—part of the Christianizing process. The church should rejoice that learning is no longer clerical, and that the State, in coming to maturity, has proved equal to the task of education. The church erected the schools, and colleges, and universities. It is to its advantage that it is no longer obliged to administer the whole educational system, so that it may devote itself to its own religious duties.

Hospitals, likewise the product of the church, were for ages recognized as part of the church's work. It expressed the spirit of Jesus in this visible form, testifying to its interest in men's physical as in their spiritual welfare. Is the fact, then, that hospitals have passed largely out of the hands of the church, that they are erected and administered by the State or are voluntary autonomous

institutions, derogatory to the church? Is it not rather to the glory of the church to have so permeated society with the spirit of Jesus that it recognizes its obligations to the suffering? We might enlarge on other philanthropic associations or activities that are being carried on, or have been carried on, by society independently of the church: such are society's acknowledgment that it has benefitted by the teaching of the church in the awakening and deepening of the conscience.

(c) To many the Great War was decisive proof of the failure of the church, or even of Christianity. The appalling butchery, the untold physical and mental agonies, the wreck of millions of homes, the reversal of moral values, the consequent economic confusion,—all are put down against the church. Be it frankly confessed that the church had not raised a successful protest against the materialism which precipitated the war. But the church has not yet accomplished her task. She has yet to win for Christ in the social and international life those triumphs which she has won in the individual life. The war would have proved more diabolic apart from the spiritual idealism fostered by the church. When Britain and Germany were competing in the race for naval armaments, the churches of Britain and Germany, conscious of their Christian brotherhood, made a notable effort to exorcise national jealousies. During the combat, it may be doubted if ever there was a war in which spiritual principles actuated the fighting men more, or in which the cruelties of war were thrown into more lurid relief by Christian virtues. Never a war in which the church realized more its essential unity. Never a thanksgiving for victory in which the church so definitely repudiated the idea of a national or partisan God. Never in the making of peace did statesmen realize more the necessity of eliminating revenge and of recognizing justice as essential to a lasting peace. The churches have also done their

part nobly in advocating a League of Nations to end war by acting as arbiter.

(d) There is a loud outcry against social evils—vice, divorce, sweating, profiteering, etc. But these and similar evils have not increased so much quantitatively as qualitatively. It is not so much that social evils have grown worse as that the social consciousness has become more mature. Poverty has certainly not increased, but the social sensitiveness to poverty and against selfishness has increased. The advancing spirit of brotherhood makes every crime against society more flagrant. We must, perhaps, admit that sexual immorality has been aggravated owing to the loosening of moral sanctions due to the war: that matters are not worse is due to that Christian idealism which causes the greater revulsion against current naturalism. Sin has become more sinful, and the Christian life more lovely and dynamic than ever.

(Concluded in July Number.)

BOOK REVIEWS

I. BIBLICAL INTRODUCTION.

Bible Lands and People. J. B. Lippincott Company, Philadelphia.

Under the title of "The People of Palestine," Dr. Elihu Grant, Professor of Biblical Literature at Haverford College, presents in a fascinating way the life of the peasantry of Palestine, much of which has survived unchanged from Biblical days.

The text is illustrated with forty-five pictures, many of which were collected and taken by the author during his stay in the Orient, at which time he gained a first-hand intimacy with the peasant life.

This is a companion volume to "The Orient in Bible Times," by the same author, which presents the historical background of the Bible. Both volumes have been prepared with the central idea of presenting the subject matter in a readable style, but backed with all the authority of careful research. For those who may wish to consult other authorities, a full bibliography has been included in each volume.

H. C. WAYMAN.

II. THEOLOGICAL.

Jehovah in the Old Testament and in the New. By Lyman B. Tefft, A. M., D. D., 221 Oaklawn Ave., Meshanticut, R. I.

This is a booklet of less than a hundred pages. But it gives a broad general survey of the Biblical revelation which impresses one afresh with its reasonableness and truthfulness, its moral dignity and its spiritual power. We need more of such positive

and intelligent affirmation and appreciation of the unique grandeur of the Biblical doctrine of Jehovah. This is a tonic and refreshing.

J. H. FARMER.

The Christian Message and Other Lectures. By Principal James Iverach, D. D., United Free Church College, Aberdeen, Scotland. The George H. Doran Company, New York, 1921. 318 pp. \$2.50 net.

Principal Iverach, one of Scotland's ablest theologians, has presented here a very strong and timely series of addresses to his students at the close of each session, and other sermons of note. Dr. Iverach is a profound student with a powerful grasp and puts things clearly and convincingly. It was a fortunate lot of students who had the privilege of hearing these addresses. They would make a splendid gift to any young minister, especially those just finishing their training. And older ministers will find here much to stimulate their interest and strengthen their faith.

A. T. ROBERTSON.

III. MORAL PHILOSOPHY.

Moral Values and the Idea of God: The Gifford Lectures Delivered at the University of Aberdeen in 1914 and 1915. By W. R. Sorley, Litt. D., LL. D., Fellow of the British Academy, Knightbridge Professor of Moral Philosophy, Fellow of King's College, Cambridge. Second Edition, 1921, Cambridge, at the University Press; New York, The Macmillan Company. XIX and 527 pp.

In several ways here is a notable book. In the first place it is good to see a second edition so quickly called for of so serious a work in philosophy. This is all the more notable when we discover that we are dealing with a course of thought calling for unusually sustained attention to appreciate its cogency and systematic unity. In this matter, however, we have to thank the author for a style of expression that makes reading about as

easy as such writing can be. And, in truth, ought we not to get over the feeling that philosophy must be hard reading? If it be so either reader or writer is to blame, usually both.

But to me the most striking thing about the present lecture, in view of its eager reception, is that it represents, measurably but markedly, a return to deductive reasoning. All too long and all too widely has it been accepted as a dogma of finality that we were done with the day of *a priori* thinking. That there has been much self deception in this matter is clear enough to any who have given serious thought to the processes of modern thinking, real thinking, that is. Nor am I overlooking that there will be those to question my statement that this book is a deductive work. In form it is only partially so, but it does not seek to evade the fact, as one often finds books doing in this "inductive age."

There is an element of inspiring novelty in the whole discussion in this—that it proceeds on the declaration that Science deals with the general and is concerned with "the individual existent" or "individual case" only for illustration or proof of the general principle; that history is concerned with the individual, requiring, to be sure, general concepts and universal principles, but only in aid of its purpose, viz., to understand the individual. Now this thing of understanding brings us into the realm of philosophy, and when we understand we are interpreting reality. Here, then, do we come upon the startling position, as true as startling, that all reality is individual, and that all individuality is real, can be complete individually only on the assumption of reality.

Now the very function of philosophy is to get us in touch with reality, with ultimate existence. This existence, to be existence at all, is individual, "ultimate reality is an (sic!) individual." This last statement will provoke and abundantly repay reflection. All this means that so far from seeking a mere ultimate "Ground of Being," it is our business to find being and that we shall find it individual. This is again to declare that personality is the ultimate, both causal and final.

Now suppose we analyze this concept of personality. All reality is made up of natural order, with its principle of causation; and of values. But values speak always and inevitably of moral order and ends. All the personal possessions, in the real sense of personal possession, are such by reason of valuations. Valuation is bound to be interpreted, to be intelligibly spoken of, in terms of moral personality. This involves, of course, a moral universe, and this, in turn, God.

All of which is just the approach to Theism through the moral evaluation of self-hood. Religion thus becomes the attitude of limited and localized self-hood toward a universe that is a personal realism. The problem of evil arises, and its explanation, or, to be more exact, suggestions toward its explanation, move from the standpoint of growing self-hood in relation to a perfect real. That the suggestions here reach only partial completeness is clearly apprehended by the lecturer. He faces quite frankly the further problems that arise, and as modestly accepts the difficulties, offering such suggestions as should lead to measurable satisfaction.

The work is a most worthy attempt to construe the whole order of existence rationally on the basis of Moral Realism. Ward's *Realm of Ends* was the first great attempt in this line. Bowne helped in the way of pregnant suggestion. Sorley has not wholly met the need. That is asking more than we can hope for. It must ever remain that "here we see through a glass darkly," and "know in part." Sorley leads through a careful consideration of the whole field of ethics and ethical systems, and through the principles of philosophy. He considers the historic arguments for "the existence of God," and he deals frankly with the modern conception of "a growing God," to reject it on necessary grounds. Pluralism is likewise laid to rest.

All in all we have here a work of the first order in thinking, and a noble effort to re-establish philosophy in the midst of our modern thought life.

W. O. CARVER.

IV. HISTORICAL.

Student's History of the Hebrews. By Laura O. Knott. Abingdon Press. 413 pp. \$2.00.

This is an excellent elementary treatment of the History of Israel. It is of especial value for students in High Schools and colleges. It will also find a place in Sunday school work as parallel reading. The photographs are good and the maps will be found very helpful. This book shows the reviving interest in the Old Testament study and will supply a need.

H. C. WAYMAN.

The Dutch Anabaptists. By H. E. Dosker. Judson Press, Philadelphia. 310 pp. \$2.00 net.

This little book has already gone through several reviews, some of them, seemingly, evincing undue heat. The book in no sense raises an issue between the Baptists and Presbyterians. The Dutch Anabaptists certainly were not Presbyterians and surely not many of them could by any twist of the imagination be called Baptists. The "Hoffmanites" were really a social group and were known as "half anabaptist" because they believed that baptism should be practiced only when it did not cause persecution. Dr. Dosker has not added, perhaps, to the history of Anabaptists but has striven rather for a new viewpoint, viz., that these Dutch Christians were the first Puritans. It is quite difficult to write church history to conform with doctrinal vagaries as every historian has discovered. Events do not happen logically or theologically, but they do happen, and it is one thing to record them and quite another to interpret them. The concluding paragraph on page 5 represents the churchman, perhaps, more than the historian. "The derivation of the word 'Doopsgezinde' may be from Gezind, 'inclined to,' or from Gezindte, 'an association of believers on a fixed doctrinal basis.'

In the latter case adult baptism would be such a basis. The former derivation, however, seems more likely correct, inasmuch as the Anabaptists never formed a *Gezindte* in the true sense." Dr. Dosker has consulted too few of the important works on the Anabaptists and Mennonites. He did not use even the works of Menno Simons, seemingly, because his works were not printed in the *Bibliotheca*. Neither is any historian willing to concede that "the whole field of the Dutch Anabaptist history has been lifted from the realm of the obscure and the debatable into that of clear understanding and appreciation," because of the publication of the *Bibliotheca*, upon which, the author bases his book.

Furthermore, the author depends far too much on the opinions of Dr. Cramer. Since Dr. Cramer was an extreme liberalist, Dr. Dosker makes the Anabaptists and Mennonites liberalists too. Most of them are Arminian in theology, but very many of them were not Unitarian, or Socinian. Both Menno Simons and Derck Phillips are quite clear on the subjects of the Incarnation and Original Sin. Prof. Troeltsch of the University of Berlin believed that the Dutch Anabaptists were descendants of the Waldenses. Whatever may be any one's belief as to that point, it is hardly enough evidence against it to set it aside that Dr. Cramer didn't think so. The statement made in the middle paragraph on page 17, that Baptists date their history from 1641, is far from correct. The writer does not know of an informed Baptist that so believes. It is refreshing to have, from a Presbyterian, the frank admission concerning baptism which Dr. Dosker gives on page 176. "Every candid historian will have to admit that the Baptists have, both philologically and historically, the better of the argument, as to the early prevailing mode of baptism. The word baptizo means immersion both in classical and Biblical Greek." The author's memory serves him badly when in speaking concerning the Incarnation (page 166) he compares Menno with Valentine the Agnostic, and on page 174, in dealing with the same subject the author sees the "leaven of Romanism." Hans Hut of Franconia, who died in Augsburg in 1527, should not be confused (see pp. 16-17) with Jacob Hut-

ter, the founder of the "Hutterite Brethren," and who was burned at the stake in Innsbruck in 1535 or 1536. The author's epitome of social conditions is excellent. His exposition of the Radicals is fine. In fact, the volume as a whole is quite worthy, with few exceptions, where history rather than viewpoint is the aim. The book is replete with interest throughout. It is well written, neatly bound and delightfully printed. Certainly all Baptist and Presbyterian historians should have this book.

F. M. POWELL.

V. HOMILETICAL.

Special Sermons for Special Occasions. E. W. Thornton, editor. Standard Publishing Company, Cincinnati, Ohio. 338 pp. \$2.00.

In this neatly bound volume are twenty-two special messages by twenty-two different men. These sermons are on such special subjects as the busy pastor of today is constantly called upon to speak. The editor has done a superb piece of work in his selections both as to men and material. Starting with a "Christmas Day" sermon and closing with a "Home Coming Address," the topics discussed include most of the "special occasions" for which the minister's service is sought. The wealth of these messages lies in their suggestiveness. The illustrations, on the whole, are fresh and good. A brief biographical sketch of each author, together with an outline of the message, is given before the message. Preachers and public speakers in general will find helpful and stimulating suggestion in this volume from beginning to end. The very titles are suggestive. Among them, besides the two mentioned, are "New Year's Day," "Missionary Day," "New Converts' Day," "Deacon Day," "Thanksgiving Day," "Lincoln's Birthday," "Washington's Birthday," "Fathers' and Mothers' Day," "Independence and Labor Day," addresses, Baccalaureate sermon, church dedication, ministers' ordination sermon, etc. It is an excellent book of its kind.

F. M. POWELL.

That the Ministry be not Blamed. By Rev. John A. Hutton, D. D., pastor of Belhaven United Free Presbyterian Church, Glasgow. George H. Doran Company, New York, 1921. 202 pp. \$1.50 net.

Dr. Hutton is the first to deliver the Warrack lectures before the United Free Church Theological Schools in Aberdeen, Edinburgh and Glasgow. There are five of the lectures. No subject is formally announced other than that of preaching. There are no separate topics for the different lectures and no formal subdivisions. But the reader is carried on with eager interest by the piquant style, the subtle insight into the preacher's own soul and by the transparent sincerity of Dr. Hutton. One who has heard him often at Northfield with great joy can feel his robust personality pulsing through the lectures. They are fresh and stimulating, the result of wide reading and much contemplation. I especially commend his warning against the waste of time. It is no wonder that they are already in the second edition. I am not sure that I agree that every preacher should write all his sermons. He should write some of his sermons, but he should study them all. Indeed, I think that most preachers spend too much time working on the sermon and too little in solid study of the Bible. Rich knowledge of the Bible is the way to have sermons rich and helpful.

A. T. ROBERTSON.

VI. SOCIOLOGICAL.

A History of Labour in the United States. By John R. Commons and Associates. The Macmillan Company, New York, 1921. 2 Vols. 1,243 pp. \$10.50.

No book of equal importance on this subject has appeared in many years—never, perhaps. If any other work of equal value has appeared it was the “Documentary History of American Industrial Society,” which also appeared under the supervision of Prof. Commons. This work is one of a series of “Contributions to American Economic History,” of which several trea-

tises have been published under the general direction of the Department of Economics and Sociology of the Carnegie Institute.

Some idea of the general scope and thoroughness of this "History of Labour in the United States" may be gotten from the fact that the two volumes are divided into "six parts," each part being devoted to some special phase through which the labour movement has passed, and having been prepared by a specialist in that particular field. These several discussions are so linked together that they constitute one continuous history, written from the same point of view. The facts have consistently been drawn from original sources, and interpreted in a thoroughly impartial and scientific spirit. The result is an invaluable contribution to our knowledge of this extremely important subject.

The successive changes in the *forms* of organization are clearly presented; but the main emphasis is not upon them. For that phase of the movement Groat's work and Hoxie's retain their importance. The unique excellencies of this work are, first, that it brings out so strongly the relation of the successive phases of this movement to the changes in general economic and social conditions and to changes in economic theory and social philosophy; and, second, that it puts the reader into the very current of the movement, so that he feels the surge of the mighty passions which have been evoked in the long-drawn-out contest between labour and capital. And this is done without departing for an instant from the impartiality of the strictly scientific attitude. The book is, therefore, a great human document as well as a very informing and illuminating scientific treatise.

It is to be hoped that the price at which it is necessary to sell the book in these abnormal times will not prevent its being widely read.

C. S. GARDNER.

VII. PEDAGOGICAL.

Building a Successful Sunday School. By P. E. Burroughs, D. D. Fleming H. Revell Company, New York. 192 pp. \$1.50 net.

As Educational Secretary of the Southern Baptist Sunday School Board, Dr. Burroughs has had wide and varied experiences which have peculiarly fitted him for the writing of this, his best book, on the administrative side of the church school. The volume fills a real need in educational institutions that desire a text-book sufficiently comprehensive and scholarly to challenge college students, and yet thoroughly practical and modern. Through the eyes of the writer one is enabled to see the modern Sunday school as a whole, functioning effectively in every proper direction, and then to visualize each of the essential component parts in its relation to the whole. The chapters on building and equipment are of especial value. This contribution to the rather meager literature on church school administration will be welcomed with delight and appreciation by pastors and Sunday school specialists.

G. S. DOBBINS.

How to Teach Religion. By George Herbert Betts, Professor of Religious Education, Northwestern University. The Abingdon Press, New York. 220 pp. \$1.50 net.

Professor Betts is a skilled teacher of pedagogy, and has brought to the task of teaching religion his fine pedagogical powers and deep insight into teaching methods and aims. Like many others who deal with the subject of child-nature, he takes the Pelagian view that the child is born innocent and perfect, and needs only proper environment and culture to be kept in this state of perfection. "The child," he asserts, "need never know a time when he is not in the kingdom, and growing to fuller stature therein." This fundamental misconception governs the writer's philosophy throughout, and mars the discussion at many

points; yet at other points, where he deals with the subject matter of religious education, the organization of material, the technique of teaching, types of teaching, and methods, he makes exceedingly valuable contribution. He undertakes to show how modern principles of pedagogy may be applied by the Sunday school teacher, and how the Sunday school may be made a genuine educational institution, in striking and thought-provoking fashion. The book will prove of interest and worth to mature teachers who know how to distinguish the wheat from the tares.

G. S. DOBBINS.

The Week-Day Church School. By Henry Frederick Cope, M. A., D. D. George H. Doran Company, New York. 190 pp. \$2.00 net.

Much interest has been manifested recently in the movement for the extension of the program of the Sunday school, and Dr. Cope in this series of surveys undertakes, not a treatise on the theory of week-day work, or of religious education in general, as he himself indicates in his introduction, but (1) to state briefly the present situation and need; (2) to gather up the records of what is being attempted and accomplished in this direction; (3) to so arrange this material that it will be of service to all who are seeking to carry out similar plans; and (4) to furnish them with some of the simple principles and the bare facts which must underlie all such work. Perhaps no better means could be adopted for setting forth the significance of this movement for week-day religious instruction than to describe in detail the experiments that are being made throughout the nation. The writer does not attempt to dogmatize, and for the most part refrains from expression of opinion as to the direction in which these experiments are leading, but presents the facts as he has been able to gather them through accurate and painstaking research. Those interested in vacation Bible schools will find the book invaluable in its suggestions as to administration, curriculum, etc.

G. S. DOBBINS.

Followers of the Marked Trail. By Miss Nannie Lee Frayser. The Abingdon Press, New York. 90 cents net.

Miss Frayser is well known throughout the South as a master teacher of junior boys and girls, and as a gifted story teller. In this volume she is at her best, and has provided a series of stories that will prove a joy and delight to teachers of children. She has bound together with a golden cord of fancy the great hero stories of the Old Testament, making the Bible heroes, from Abraham to John the Baptist, to be followers of a "marked trail" which led at length to Jesus. A teachers' book is published, which contains invaluable suggestions for using the story material in the pupils' book.

G. S. DOBBINS.

Bringing Up John. By Edward Leigh Pell. Fleming H. Revell Company, New York. 190 pp. \$1.25 net.

Dr. Pell is convinced that one reason the faith of so many young people breaks down in their high school and college years is because they have been taught in their infancy and youth much that is unscriptural and unsound. A little later they learn that what they thought was the teaching of the Bible cannot stand the test of scientific research, and their religious faith tumbles into ruins. Dr. Pell insists that Sunday school teachers and parents should be more careful to provide durable spiritual foundations upon which children may build their lives, and proceeds to show the points at which common mistakes are made and how these mistakes are to be avoided. The book is in his usual trenchant and readable style, and will prove of especial value to pastors who desire to conduct parents' classes.

G. S. DOBBINS.

The Religious Education of Adolescents. By Norman E. Richardson. The Abingdon Press, New York. 191 pp. \$1.15 net.

This small volume, beautifully bound, is intended as an introductory study of the psychology of adolescence in practical

form, and is designed as a training text-book. Pastors and teachers desiring a brief treatment of this absorbingly interesting subject, so arranged as to be taught in institutes or teacher training classes, will find Professor Richardson's handbook perhaps the nearest approach to a satisfactory text at present available. The writer knows boys and girls, and he knows how to teach, so that his treatment is both scientific and pedagogical. He is particularly concerned with the interpretation of adolescence as it relates to religion, and succeeds admirably in making clear the fact and the nature of the religious crisis through which young people pass during these critical years.

G. S. DOBBINS.

Organization and Administration of Religious Education. By John Elbert Stout. The Abingdon Press, New York. 280 pp. \$2.00 net.

This book constitutes one of the proposed "Community Training School Series," and undertakes to deal with the organization and administration phases of week-day and vacation Bible schools, with incidental reference to the present day Sunday school. The author believes that there are "universal religious values" that may be taught all children, irrespective of creed, and that the solution of the religious education problem lies largely in the community school, in which the Bible and related texts will be taught without creedal interpretation. He describes in detail some of the experiments that are being made in this direction and traces the steps by which a community school movement may be successfully inaugurated. The book contains some valuable suggestions to those interested in week-day religious instruction.

G. S. DOBBINS.

Methods of Church School Administration. By Howard James Gee. Fleming H. Revell Company, New York. 117 pp. \$1.25 net.

The author was formerly instructor in Administration Work, International Training School, Lake Geneva, Wisconsin, and for

five years was superintendent of the First Presbyterian Church School, East Orange, N. J. He proposes to set up an ideal administrative plan for the church school, or rather a series of plans graded to meet the needs of schools of various sizes, and to show how the administrative factors are related to each other. One is inclined to feel that some of his charts and schemes are rather arbitrary, but on the whole he has admirably outlined the officers and committees of a graded Sunday school, and stated clearly and forcefully their duties. This is a good book to put into the hands of superintendents and other officers of the church school, and might be used to advantage in an officers' training class.

G. S. DOBBINS.

Education Through Play. By Henry S. Curtis, former Secretary of the Playground Association of America and Supervisor of the Playgrounds of the District of Columbia. The Macmillan Company, New York. 360 pp. \$2.50 net.

The author begins his discussion with an answer to the question, "What is Play" in which he discusses the underlying philosophy of play and deals at length with the play instinct and its manifestations. Of unusual value to teachers of religion are the chapters on "Play and the Training of the Intellect," "Play and the Formation of Habits and Character," "Recreation at Summer Schools," "The Summer Playgrounds," "The School Camp" and "Play in the Curriculum." A number of wholesome games are described, and their beneficial effects indicated. While the book is designed primarily for teachers in public schools, Sunday school workers will find it a mine of information and helpful suggestions.

G. S. DOBBINS.

Talks to Sunday School Teachers. By Luther Allen Weigle, Horace Bushnell Professor of Christian Nurture, Yale University.

Professor Weigle is well known to Sunday school teachers through previous volumes, and this book admirably supplements "The Pupil and the Teacher," widely in use as a text-book for

teacher training classes. The style is popular and semi-scientific, much valuable pedagogy being interpreted with quaint humor, illustrations and exhortation. The author speaks out of experience with flesh-and-blood Sunday school teachers and pupils, and at the same time shows himself thoroughly at home in the field of advanced teaching principles and methods. He deals with a wide range of subjects in these "Talks," but always touches on concrete problems and offers practical solutions that will convince the reader he is following an experienced leader and master teacher who knows the path to success, especially with young people, and who may be safely followed.

G. S. DOBBINS.

How Can I Lead my Pupils to Christ? By Edward Leigh Pell. Fleming H. Revell Company, New York. 150 pp. \$1.35 net.

Here is another of Dr. Pell's breezy, bright, pithy, pointed talks to Sunday school teachers, aimed this time at bringing the teacher back to the main thing in all Sunday school teaching—the winning of the pupil to personal acceptance of Jesus Christ as Saviour. Dr. Pell does not discount pedagogy, but he shows how organization and methods and devices may come between the teacher and the greatest of all concerns—that of the child's salvation through a genuine experience of grace. If your school is not yielding satisfactory results in the conversion of the lost, this book will dig about the consciences of the teachers, prick and sting; and yet it will inspire to an evangelism that is of the New Testament variety, and, if prayerfully followed in its suggestions and methods, will lead to the salvation of many souls.

G. S. DOBBINS.

VIII. CHURCH EFFICIENCY.

Modern Money Methods. By Frederick A. Agar. American Baptist Publication Society, Philadelphia. 200 pp. \$1.00 net.

Dr. Agar is the efficiency expert of the Northern Baptist Convention, and for many years has rendered exceedingly val-

uable service in the enlistment and development of churches. In this book he has brought together a life-time of experience and study in the vitally important field of church finance. The methods and devices suggested are thoroughly grounded in Scripture, and have the commendation of practical success wherever intelligently and perseveringly tried. Dr. Agar's best service in this book, however, is not in his outlines of practical procedure, as valuable and explicit as these are, but in the discussion of underlying principles. He lays deep the foundation for a successful program of church finance and links the money-raising enterprises of the church to all its spiritual activities, including especially evangelism and the development of lay leadership. This is decidedly the best book in print on the subject of church finance, and deserves to be read and studied by pastors, church treasurers, official boards and all other church leaders upon whom rests responsibility for financing the work of the church and the kingdom.

G. S. DOBBINS.

Vocations Within the Church. By Leonidas W. Crawford. The Abingdon Press, New York. 206 pp. \$1.25 net.

One of the most encouraging signs of the times in religion is the re-discovery of lay leadership. Men are coming to realize that there is room for more than the preachers in the propagation of Christianity and in the organized work of the church. The writer puts the work of the ordained minister at the head of the list, but then proceeds to show that there are at least five other great fields of service which call for prepared, consecrated, capable laymen and laywomen. His chapters on "The Measure of a Vocation," "Financial and Other Considerations," "The World's Work and Workers," "The Church and Its Work" will help the Christian who does not feel called to the ministry to find himself if the call has come for other forms of definite Christian service. Among the vocations outlined and discussed are the ministry of education, the medical ministry, the Christian publicist, the social worker and executive positions in church

and denomination. This is an excellent book to place in the hands of young people who are seeking to find their places as workers in the kingdom.

G. S. DOBBINS.

You and Your Church. By James S. Kirtley, D. D. American Baptist Publication Society, Philadelphia. 172 pp. \$1.25 net.

The author here puts into book form fifteen addresses which have grown out of pastoral experience, sermons, and addresses for special occasions, dealing with the church and its members. He proposes to set forth "what is involved in being a Christian, what is involved in being a church member, what is involved in being a Baptist." Dr. Kirtley is optimistic concerning the work and the future of the churches, and has an inspiring message for the preacher as well as the masses of church members. First he describes the New Testament ideal of church membership; then he explains what one finds when he becomes a member of a New Testament body of Christians; and finally he dwells on the part of the individual in making the church what it ought to be. The book was designed for class use as well as private reading, and makes an excellent text for pastors' classes, young people's Christian Culture courses and Women's Missionary Society classes.

G. S. DOBBINS.

Principles of Christian Service. By Henry F. Cope, D. D. The Judson Press, Philadelphia, Pa. 141 pp. \$1.00 net.

This handbook has been prepared as a text-book in the "Standard Course in Teacher-Training outlined and approved by the Sunday School Council of Evangelical Denominations," and is intended as a guide to Sunday school classes and Christian workers generally in their social service enterprises. The writer adds very little to the growing literature of this subject in the way of principles and methods, but has succeeded in grading and grouping the various forms of service in which beginners and untrained workers may engage.

G. S. DOBBINS.

The Churches of the New Testament. By Geo. W. McDaniel, D. D. Sunday School Board, Nashville, Tenn. 303 pp. \$1.75 net.

Dr. McDaniel is one of the most successful and scholarly of the younger generation of Southern Baptist pastors, having for many years served as pastor of the First Baptist Church, Richmond, Va. His former book, "The People Called Baptists," met with such instant favor that insistent demand was made for the publication of this second volume, the main body of which has grown out of sermons and addresses delivered at intervals throughout the past decade. Dr. McDaniel takes up each of the outstanding churches of the New Testament, traces its history, describes its constituency, its difficulties, its excellencies, its weaknesses, its career, so far as light is shed upon it from Scripture or later history, and then draws from the record lessons for the churches of today. The book makes a unique contribution to the study of ecclesiology, and at the same time is a most excellent manual of pastoral theology and church efficiency. The author's vivid, oratorical style serves to make the book delightfully readable. It is full of happy suggestion for sermons and addresses.

G. S. DOBBINS.

The Church and the Immigrant. By Georgia E. Harkness. George H. Doran Company, New York. 110 pp. \$1.00 net.

What shall we do with and for the multitudes of immigrants in our midst? The author insists that it is time for us to cease so much discussion of the immigrant as a "problem" and go to work for him as a brother who needs our help. The immigrant question is one that will not be solved by mere discussion; but what may the churches do? Nowhere has there appeared a saner or more practical outline of possibilities of service on the part of the church as an organization, or of individual Christians, than is to be found in this brief volume. The plans suggested are concrete and workable, and are intended, as Dr. Tupper says in his introduction, to help the beginner, to en-

courage ordinary church folk to "invade the realm of the foreign born with a growing certainty that the information given will open the doors to practical service." G. S. DOBBINS.

The Withered Fig Tree. By Edwin McNeill Poteat. The Judson Press, Philadelphia. 73 pp. \$1.00 net.

Dr. Poteat is well known among laymen as one of the most forceful and attractive speakers on the platform of men's conventions. In this series of addresses on stewardship the writer goes deep into the matter of property ownership and possession, and of righteous stewardship in the accumulation and administration of one's money. The book is especially timely in view of the emphasis that is being placed on stewardship at this time, and of the special campaigns that are being conducted to enlist men in systematic and proportionate giving.

G. S. DOBBINS.

IX. COMPARATIVE RELIGION AND MISSIONS.

The Origin of Paul's Religion: The James Sprunt Lectures Delivered at Union Theological Seminary in Virginia. By J. Gresham Machen, D. D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, New York. The Macmillan Company, 1921. 329 pp. \$3.00.

There is a vast deal of difference between a scholarship which proceeds upon firm faith in a God with a definite program and with a profound conviction that the success of the divine program depends upon the apprehension by His followers of "the truth as it is in Jesus," the Christ, and, on the other hand, a scholarship that insists on abandoning all dependence on eternal reality and exact truth and feels free to form hypotheses and present them tentatively with no great concern whether they are complete and should be final or not.

There is a great bulk of modern scholarship which treats the whole field of Biblical literature and of Christian history as a

field for free investigation and for dialectical experiment and gymnastics. To the more serious representative of this latter type Christianity is "simply a manner of life," to employ Professor Machen's phrase, and that manner of life not to be seriously affected by our handling of the literature and the facts of Christian origins. These scholars are alert, learned, active, adventurous and provoking. Possibly too few scholars of the other, the conservative school, have gone patiently and perseveringly through the details of the "new views." To follow up and refute, or correct the variegated and ever varying theories and hypotheses of the unrestrained scholars, and writers who are not scholars, would be an endless task and would often divert energies from the serious duties of men whose interest is practically religious as well as scholastically scientific.

But much of such patient work is being done. The lectures before us are of that sort. Dr. Machen believes in "the conception of Christianity as a religion of redemption based upon Jesus' death and resurrection, which has been dominant throughout the history of the Christian Church," and that this religion may be traced back through Paul to Jesus Christ. Ably he argues his thesis and ably exposes the fallacy of those who seek to find Paul's sources in environment of Jewish theology, Greek mysteries, Roman stoicism, or Mithraic and other cults. Perhaps he is rather too jealous of Paul's independence of all these influences, if the formative principle and judging determinant in Paul's work were found in the life and teaching of Jesus and in the guidance of His Holy Spirit.

One thinks also that rather too much space is occupied with detailed refutation of Baur.

While one is not able to accept some of Professor Machen's critical conclusions and interpretations of situations and texts, one must admire the fidelity and patience with which he handles the criticism of Luke and Paul.

This sort of scholarly work will give assurance and courage to students in a day of unrestrained license in criticism.

W. O. CARVER.

Asian Christology and the Mahayana: A Reprint of the Century-old "Indian Church History," by Thomas Yeates, and the **Further Investigation of the Religion of the Orient as Influenced by the Apostle of the Hindus and Chinese.** By E. A. Gordon, member of the Japan Society, London, and of the Royal Asiatic Society, Korea Branch. With sketch map and illustrations. Maruzen and Company, Ltd., Tokyo, etc., 1921. XIII and 334 pp. 10 yen.

Dr. Timothy Richard has led the way in a Christian appreciation of the elements in the "Higher Buddhism" of similarity between that religion and our own. In the Amida doctrines have been found the doctrines of atonement and redemption by means of sacrificial death and resurrection. Thus we seem to have found the very heart of the Christian Gospel. Others have been active in the same discoveries and appreciation, while not a few have been suspicious and some more than suspicious of this entire tendency. Beal helped students of this subject by his "Catena of Buddhist Scriptures" and others have made contributions. It is evident that this field is one of first class importance for missionaries, as also for students in Comparative Religion, and as it turns out more and more as the investigation proceeds, in the history of the interaction of religions, for it is increasingly evident that amalgamation and accommodation between Christianity and Mahayana forms of Buddhism have gone on extensively.

A good many years ago Lilley in England, and Edmunds in the United States, among others magnified the similarities between the two religions to support a superficial theory of dependence of the canon and creed of Christendom on Buddhist teachings.

The present work of Miss Gordon is of first rate importance for the collection of data as to source material for the study of the whole subject. The reprinting of Yeates' History itself is a useful step. That the history is not scientific is evident enough, but it none the less shows the way to the study. Nor can one say that the present editor-author is as skeptical of her materials as critical investigation would demand. She seems to one to be

entirely too credulous of dependence wherever she finds correspondence, and sometimes what may be called accidental similarity, or similarity growing out of fundamental religious conceptions, is taken to indicate historical and influential connection, when no such inference is legitimate. But all this aside she has emphasized by the simple method of presenting the facts those historical connections which were generally known but not specifically recognized in the past.

Especially valuable are the leads we find here in the realms of religious art and symbolism. Of almost equal value are notes on the forms and ceremonies, the correspondences in names and functions assigned to religious leaders and objects of worship. If the editor's notes could have been printed *pari passu* with Yeates' history the reader's satisfaction would be more complete. The list of "errata" might also be extended greatly.

Concerning the fascinating topic here brought forward a word more should be said as to its importance. What if Christian leaders in the Orient shall be able to discover in the higher teachings of Asiatic Buddhism the immature and perverted fruit of her own earlier plantings, and shall find that some or many of the trees do not need to be rooted up but only to be pruned and trained to produce the perfect fruit of the faith? Surely there will be a tremendous advantage. Christianity in the various realms of human social values has been all too slow to claim her children when they have not worn the regulation garb nor been fluent in "the language of Zion."

On the other hand the line of procedure so obviously suggested by such studies as this has its grave dangers. Have we not these abortive and immature forms of the ideas of our Christ just because there was too much spirit of accommodation in the past ages of missions in the East? Compromise in cult, especially, and creed somewhat less, has been the curse of Christianity and the calamity of the world, which largely on this account still waits for the full shining of the Sun of Righteousness.

At this point I would refer my readers to the brief but alto-

gether worthy course of studies by Dr. W. T. Whitley, "Missionary Achievement," wherein the tragedies of compromise are illustrated in the history of Christianity "in Five Continents."

I have not yet mentioned the Judaic-Hebraic influence in the religion of Asia which next to Christian influence receives illustration in Miss Gordon's book. Nor should I fail to say that much pleasant help is afforded by the art illustrations and the notes explanatory.

W. O. CARVER.

The Bible. A Missionary Message. By Professor W. O. Carver. The Fleming H. Revell Company, 1921. 191 pp.

This is the third book along the same general line from Dr. Carver's pen. It was prepared at the request of Professor Chas. T. Ball, Secretary of the American Baptist Student Union, and is intended "for use in schools, colleges, universities, theological seminaries and for general reading." And it is admirably adapted for the purpose. Indeed it would be well if our young people's societies should make it the basis of a season's studies. It will not only further the missionary interest but it will also give a new zest for Biblical study. The chapter on the Message in the Visions of Patmos would, alone, repay one for getting the book. Get the facts and spirit of this volume into a million of our young people and greater things will be done both at home and abroad in the near future.

J. H. FARMER.

The Chinese as They Are. By J. R. Saunders, Th. D., author of "Men and Methods That Win in the Foreign Field," "The Cross and the Reconstruction of the World," etc. Illustrated. The Fleming H. Revell Company, New York, 1921. 176 pp. besides 27 page illustrations and large black and white map. \$1.50.

Dr. Saunders has been a close student of China and Chinese and also of missionary problems during the period of his labors there. In popular form and language he has given in this work

a splendid outline study of the situation, need and opportunity in China from all aspects. The title might suggest a work of detailed description. What we have is, rather, sufficient description to provide the materials for intelligent discussion and appeal for sympathy, understanding and effort to give to this great people the redeeming and ennobling grace of the Christian religion.

The work is well suited to its purpose. It is full of interest and will engage and inform all classes of readers. If a good proof-reader will aid in the production of a second edition it will remove some needless blemishes from a very worthy work.

W. O. CARVER.

The Soul of an Immigrant. By Constantine M. Panunzio, Author of "The Deportation Cases of 1919-1920." The Macmillan Company, New York, 1921. xvi-329 pp.

Here is a story to help Americans understand the immigrants and to help the immigrants interpret themselves in America. It is a very vital story of real life. And the great value of it lies in its being the story of an average immigrant. The soul that here bares itself to the gaze of its fellows in its struggles and conquests is not a peculiarly heroic soul, not an extraordinary man. The life story begins in Molfetta, a sea town of Southern Italy. It is full of stirring experiences, amusing and tragic, pathetic and inspiring. If sometimes the romantic memory of a son of sunny Italy unconsciously weaves something of imagination in with the facts the reader will not complain if he knows aught of the influence of the skies and balmy air, the mountains and the bays, the vineyards and the orchards, the monasteries and the humble homes of that land that so feeds an imagination that it cannot but grow strong and work.

The story is to be commended in itself and for the service it can do.

W. O. CARVER.

X. BIOGRAPHICAL.

Princes of the Church. By W. Robertson Nicoll, C. H., LL. D. George H. Doran Company, Publishers, New York, 1921. 806 pp. \$3.00 net.

A portrait gallery and condensed record of religious leadership in Great Britain during the past half century this latest volume by Sir William Robertson Nicoll may be called. It is a reprint of some of the editor's many tributes to notable figures in the Christian world which appeared from time to time in *The British Weekly*. It is a book that is bound to make its appeal to a great many readers the world over by the breadth and variety of its human interest. It will help to introduce some of these "princes of the Church" to many readers and to make us all better acquainted with others.

The papers have been republished without material change, but the date of original publication in each instance has been given and will help to explain contemporary allusions. The book reveals the surprising breadth of the author's learning and acquaintance with men and shines with all his conspicuous merits as writer, critic and appraiser of men. It will abundantly repay a first reading and will justify further use as a book of reference and guide in biographical studies.

GEO. B. EAGER.

General Robert E. Lee After Appomattox. Edited by Prof. Franklin K. Riley. The Macmillan Company, New York, 1922. \$2.50.

There is a melancholy interest in this series of most interesting papers concerning the work of Robert E. Lee as President of Washington College. It is all in excellent taste and in keeping with the nobility and simplicity of the Southern hero. It is well to have the chapters preserved in one volume for they throw

a mellow light upon the closing years of the immortal Lee. There is a charm in the simple details that reveal the greatness of the man.

XI. HYMNOLOGICAL.

Practical Hymnology. By Hubert McNeill Poteat, M. A., Ph. D., Professor of Latin, Wake Forest College. Publisher, Badger.

"The purpose of this book is to combat the use of unworthy music in religious services"—thus is this little book started on its way. The first of the three chapters deals briefly with the history of hymn writing and singing. It is the second chapter that fulfills the purpose of the book. Even a careless perusal would leave no doubt in the reader's mind that the author feels very strongly the blot upon the escutcheon of Southern Baptists caused by their too frequent use and evident delight in what the author calls "sacred jazz." The why and wherefore of this "would-be" music is discussed, the publisher and missionary who scatters it abroad coming in for much criticism. The author is a lover of good poetry and real music and it is with an indignant heart that he witnesses the neglect of these for the jingles and snappy tunes which are being fed to the young people of today. Some of those "cheap hymns" come in for special condemnation. A footnote makes room for a possible difference of opinion even among people of taste, and no doubt some people who are prepared to know will differ with him in regard to some hymns. Following this chapter is one containing suggestions about many aspects of the musical service. His list of three hundred good hymns certainly gives room for much variety in the religious service.

It is a book worth reading for it causes thought upon a very important aspect of our religious life.

R. INMAN JOHNSON.

XII. MISCELLANEOUS.

The Gift of Tongues. By Rev. Alexander Mackie. Geo. H. Doran Company, New York, 1921. 275 pp. \$2.00.

This "study in certain pathological aspects of Christianity" bristles with interest throughout. The fraud and indecencies which have been "pulled off" in the name of religion are justly dealt with by the author. Starting with the scriptural passages which deal with the "gift of tongues," the author gives its quotations from the early "Fathers"; then he reviews the "Ursuline Nuns and Devils of London," the Camisards, the Shakers, the Irvingites, the Mormons, etc. While the author is more happy in his historical than in his exegetical or psychological treatments, yet the entire book is replete with interest and information. The charge of immorality, especially of sexual irregularities, is established beyond a doubt against every one of these sects. Practically every "accredited miracle" in any of these tongues' sects has been historically discredited. Dr. Mackie has done a painstaking piece of historical research into a field that lends itself stingily to research. No one can read this book without the conviction that the so-called "gift of tongues" does not exist today, nor has it existed since the first century. No student of history should do without this book. It is interesting as well as valuable.

F. M. POWELL.

The Bible and the Spade. By John P. Peters. Charles Scribner's Sons. 239 pp. \$1.75.

Dr. Peters, himself an archaeologist, has given us a very valuable summary of the results of archaeological research in Bible lands. He tells the story briefly and in a non-technical way. The author passes over many instances where light has been shed on patriarchal conditions and the Exodus period but makes up for this in his excellent treatment of the period of the kingdom and discussion of the Psalms. The chapter on the New Testament is worth the price of the book. I would heartily recommend it for High Schools and Colleges. H. C. WAYMAN.

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